

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME L

JACKSON, MISS., February 2, 1928

NEW SERIES
VOLUME XXX. No. 5

Mrs. J. F. Love, wife of our Foreign Mission Secretary in Richmond, is reported quite sick.

Dr. J. C. Owen, for several years pastor in Meridian, has become evangelist for The Word and Way of Kansas City, Mo.

Dr. H. M. Harris, Associate Bible Teacher in Mississippi College, has been called for half time to the pastorate at Duck Hill, succeeding Brother C. E. Loveless.

Dr. John W. Decker and wife, of New York, have returned to their mission work in China. Mrs. Decker is only child of Dr. Curtis L. Laws, editor of The Watchman and Examiner.

The Nazarene Church has nearly doubled its membership in the United States in the past ten years, now numbering 63,598. However, they have had a slight decrease in Mississippi.

Dr. Charles Fulton resigns the care of First Church, Colorado Springs, will take a motor trip through the South beginning March 1st, and will then make his home near Philadelphia, Pa.

Dr. S. M. Brown is of the opinion that what we need to enable Southern Baptists to pay their debts is to put the deacons on the job. We know a few places where it would help if the pastor was on the job.

On December 1, 1927, Supreme Council, 33°, Bulletin, published by the Supreme Council of Scottish Rite Masonry, Southern Jurisdiction, carried a statement based on information given by Dr. Jacob Katz, Hebrew Rabbi and chaplain of Sing Sing prison, that more than sixteen per cent of the inmates of that prison are Jews, and that 10.6 per cent of the prisoners in all state prisons are Jews.—Ex.

Occasionally some one remarks that if we expect to fight liberalism we must meet it on its own ground. Where is its ground? If you follow them to their own ground you are soon in a swamp. They simply deny everything that the Bible asserts as true, unless it suits them. And this reminds us of a story. A Scotchman came in late to kirk and found the preacher already advanced in his sermon. Turning to his neighbor he inquired, "What is the ground of the discourse?" The reply was, "He has left the ground entirely and is just swashing about." Let's just keep on preaching the truth of the gospel.

Dr. Potter tells the story of a young man who stood at the bar of a court of justice to be sentenced for forgery. The Judge had known him from a child, for his father had been a famous legal light, and his work on the "Law of Trusts" was the most exhaustive work on the subject in existence. "Do you remember your father?" asked the Judge sternly, "that father whom you have disgraced?" The prisoner answered, "I remember him perfectly. When I went to him for advice or companionship, he would look up from his book on the 'Law of Trusts' and say, 'Run away, boy, I am busy.' My father finished his book, and here I am." The great lawyer had neglected his own trust, with awful results.—Selected.



DR. WM. WISTAR HAMILTON
President Baptist Bible Institute, Mar. 1

THREE MOMENTOUS MONTHS

By Austin Crouch, Executive Secretary
There are three full months remaining before the books of the Southern Baptist Convention close. These are momentous months, months freighted with marvelous possibilities. If this time is properly used Southern Baptists will make a better showing in their affairs at Chattanooga than they have done for two or three years past.

During the year 1927 many of the states have increased their offerings to the Cooperative Program over the year 1926. This is heartening. It is true, however, that some states because of local conditions have fallen in their offerings a little below that of 1926. But by a vigorous round-up in the spring they will be able to equal or exceed their offerings for the Convention year 1926-1927.

The Promotional Agency of the Southern Baptist Convention, at its meeting January 12, recommended that the following be done within the next three months:

First, that a vigorous Southwide campaign, be put on to secure extra offerings for the Cooperative Program. The campaign will, of course, be conducted by the states themselves, using outside help as they think wise. It is hoped that a series of conferences will be held in each state.

Second, that, in order to assure success, the district associations be thoroughly organized, the purpose being to reach every church in every association within the bounds of the Southern Baptist Convention.

Third, that every church within the Convention territory observe Sunday, March 11, as a day of prayer for all of our work. Pastors will be asked to make special preparations for this day's services, and to preach sermons on the

Cooperative Program, giving information concerning the causes, and appealing to the people for loyal and hearty support.

Fourth, that on Thursday, March 15, there be held an associational rally for prayer and counsel in each and every association within the bounds of the Southern Baptist Convention territory.

If these suggestions of the Committee are carried out, who can estimate the glorious results that will follow? Now information will be given the people, their interest will be stimulated, and, doubtless, their liberality will be increased.

The Committee did not set a definite amount to be raised during the spring months, but it is hoped that the amount given will be such as to reveal the deep love of our people for the Lord and his cause.

Southern Methodists have on a campaign for January and February to secure one million dollars as an extra gift to missions. They report that indications are that the full amount will come into the mission treasury. Southern Presbyterians are endeavoring to secure five hundred thousand dollars extra offering for missions by the last of March.

At a conference held in Atlantic City, New Jersey, March 22-24, 1927, Mr. Herman Weber, Director of Every-Member Mobilization, General Council of the Presbyterian Church in the United States, delivered an address on "The Prevailing Trend in Benevolence: in the Current Budgets of the Churches." He used a chart showing the trend in gifts to missions and benevolences. He said, in part:

"A glance over these lines shows three types of lines, first, those which show a general tendency to increase—Methodist Episcopal South, Presbyterian North, Disciples, United Lutheran; second, those which show a moderate angle of decrease—United Presbyterian, United Brethren, Presbyterian South; and third, those which show a real downward tendency of somewhat threatening nature—Methodist Episcopal, Baptist South, Baptist North, Congregational."

In commenting upon the facts revealed by the chart he made this startling statement: "Two of the largest bodies, Methodist Episcopal and Baptist South, show alarming decrease." Southern Baptists should give earnest consideration to this deplorable fact. They should put forth every effort to change the curve in the line of their offerings to missions from a downward trend to one of marked upward trend.

May the Lord of Hosts inspire Southern Baptists to do their part for the Cooperative Program. If they do their very best, joy will fill the hearts of all our people, our boards and institutions will be relieved from distressing financial embarrassment, and our Lord and Saviour Jesus Christ will be glorified.

Louis J. Bristow, Jr., son of the Superintendent of the Baptist Hospital in New Orleans, has been selected as medical man to accompany an expedition into Central America to study the old Maya civilization. The expedition is sent by Tulane University.

AN ENGLISHMAN'S SYMPATHY AND SENTIMENT

By P. I. Lipsey, Jr.

London, England.—Englishmen, reputed to be cold and unfeeling in heart, really are profoundly sentimental under their immobile countenances. They succeed very well in concealing this kind-heartedness in their relations with persons, but it breaks out unmistakably in their treatment of animals and love for pets.

In the United States it is quite fashionable to show kindness openly to one's fellow man. The most unfortunate manifestation of this sometimes superficial good-heartedness is seen in the prevalent custom of "petting" brutal murderers and weeping over minor discomforts of hardened criminals.

In England, the murderer's name is unhonored; he is nobody's hero and his almost inevitable legal execution goes unsung. The report of hanging gets an obscure paragraph or two in the papers. Murders and executions are about equal in number, and—here's a strange coincidence—murders are very scarce.

But English folk love dumb animals and are not afraid to show it. This sentiment is sometimes carried to extremes which seems ludicrous.

There have been several instances during our six months residence in England of rewarding the heroism of persons who have saved animals from danger or pain. A fireman is lauded for retrieving a scared kitten from a tree. A boy is proclaimed for rescuing a dog from a stream. A teamster gets praise for ending the agony of a horse.

The courts have frequent trials of persons accused of killing animals in a thoughtless or inhumane manner. Reports of these proceedings receive in the papers detailed treatment much as is given to the trial of a popular criminal in America. Only, there is no sympathy for the accused. The last hours of the creature are pictured with moving eloquence. The wounds, abrasions and contusions are recited; the good character of the cat or canary is defended. The corpus delecti, if not indeed exhibited, is described with a horrible wealth of physiological terminology. And the accused person gets imprisonment or a heavy fine, or if perchance acquitted, retires in disastrous triumph.

On the streets one sees fine watering troughs for draft animals, which are still very numerous in England. Now and then on a corner stands a fat lazy horse under a bright blanket; a sign reminds the public of its duty to dumb friends and the financial needs of the society for the comfort of animals.

In circuses and shows where trained animals are exhibited, the treatment of these actors is marked by kindness. The trainer of the roaring lions well knows from experience that if he gives a tough old tawny beast a jab in the ribs he is like to be torn limb from limb—by the infuriated public. Circus dogs and ponies live a royal life—at least while they are before the public eye.

Fox hunting is the great aristocratic sport in England. All members of noble and wealthy society who can stick fairly well on the back of a horse are enthusiastic followers of the fox and the pursuing pack. But there is a strong sentiment against fox hunting, on the ground of cruelty. The debate between hunters and their challengers is hotly waged in the newspapers, by "letters to the editor". Opponents of the chase analyze the grief and pain of the fox, his fatigue and the pangs of the final catastrophe. Huntsmen in refuting these claims, go so far as to proclaim the fox's keen delight in the game and picture Reynard as flinging back over his shoulder many a merry ha-ha for his clever outwitting of the hounds.

All hunting, from the potting of partridges to the shooting of elephants, is decried and condemned by quite a vocal minority. A few days ago I heard a kindly man of this party laugh

with glee when he heard that a wild jungle elephant had killed a famous hunter.

Every year British Boy Scouts and Girl Scouts, or Guides, have a great rally to clean up the public parks. One feature of this drive consists of destroying caterpillars and their larvae webs in the trees. At the beginning of the latest campaign, a woman wrote a letter to a London newspaper and uttered a biting denunciation of the cruelty of this "needless destruction of life". Her ranting, it should be said, was given as little serious consideration as the more celebrated vapors of Mayor Thompson.

An interesting situation has been created by the decision of the London city government to destroy the thousands of pigeons which infest the historical "tourist spots" of the metropolis. These birds have become a tremendous nuisance and because of their life of indolence have lost much of their native beauty. Their whole day is spent in strutting about in obese dignity and eating the too generous offerings which visitors bring.

But a loud cry of lamentation over the proposed fate of the pigeons has gone up from that section of the public which does not have to clean the public buildings. The government has been vociferously condemned for this calculated atrocity upon humanitarian feelings. And the attempt to execute the plan (and the pigeons) has been futile because of open opposition.

The official pigeon-catcher made his first assault upon the languid birds which flock the front of St. Paul's cathedral. He arranged a complicated wire-cage trap into which he tried to tempt the pigeons along a trail of corn. The unimaginative birds fell into the plot and began to gobble their way along the road to martyrdom. The trappers grinned with satisfaction—but too soon. Bystanders, friends of the pigeons through many years, set up a yell and a whooping, threw sticks and waved their garments in wild warning. And the pigeons turned and winged away amid cries of joy from the sentimental throng. Among these, one man, almost in tears, protested that he had fed the birds for forty years and could not stand to see them captured. A woman wrote to the lord mayor that she prayed that those who tried again to trap the pigeons "would drop dead".

A few weeks ago a cat-murder case was tried in Old Bailey. Two doctors, interns of a hospital, returned to their quarters in expectation of eating a quiet supper which had been prepared in their rooms. They found that one of the hospital parasites, a cat, had dragged their sandwiches from the table, eaten part and scattered the rest. The cat was still in the room and, they testified, attacked them. The cat ended by dying a violent death, a quite unhumanitarian death, many suspected. Expert witnesses told how a post-mortem had disclosed that the deceased had suffered a fractured tibia, a vertebral contusion, and had died of heart failure from shock. But the doctors in the dock maintained stoutly that "the cat started it", and for lack of other eye-witnesses they at length went free. But not until the judge had bawled them out and the newspapers had berated them and warned prospective sick persons to beware of these brutal practitioners.

There are several cats about our quarters—good cats, kind cats, gentle cats, by day. And so by day our hearts are gentle hearts, kind hearts, good hearts, cat-ward. But at nights these cats do moan and yowl, verily they do shriek with hideous abandon! And our hearts do burn within us, not with kindness. Yet we display a quiet self-control worthy of a nobler motive. Long, long we lie awake and endure their discordant carolings. Two shoes I have, but I hurl neither of them. I might fracture a feline femur or induce incipient hysteria—and be hauled off to gaol!

COMMITTEE PROPOSAL AS TO BAPTIST BIBLE INSTITUTE
Editorial in Western Recorder

I

We fear some of the findings of the Efficiency Committee were the fruit of insufficient deliberation. We will deal here only with the recommendation concerning the Baptist Bible Institute. We fear that the Committee has inadvertently done an injury to that fine institution through lack of an adequate study of all of the facts in the case. Frankly, we doubt if there has been another instance in the history of Southern Baptists or of Baptists within any Southern State, where it has been sought through a Convention vote to limit, change, or add on to the course of any Baptist educational institution. Certainly there has not been any case in which such an institution was ordered, without a patient study of all of the facts in the case, to give up a part of the work it has been led to do through normal and vital processes of growth and adjustment.

We have been informed on authority that seems unquestionable that there was no first-hand investigation of the course of study of the Baptist Bible Institute, through visitation or consultation with the faculty or trustees. It is said that the only opportunity the Bible Institute had to explain its course was that which was had in the appearance of one of its professors for ten minutes before a sub-committee to speak and answer questions. Now the object of appointing Convention committees and committing interests to them which are dear to our Baptist heart is that they shall really work at and go to the bottom of the questions they are asked to investigate. For Baptists to subject the results which a proven and selected group of their number have arrived at after years of study and sacrificial effort to revision by a committee after perhaps only a half hour of study, would do violence to their own dignity and fair-mindedness. Such a course would inevitably discourage the best type of men available for high and responsible tasks from giving their lives to Baptist denominational tasks. To be democratic does not mean that we should treat those who serve us with scant consideration of their knowledge of the very work in which they specialize.

II

Elsewhere we are publishing an article from President P. I. Lipsey, of the Board of Trustees of the Institute. Our readers will give it the thoughtful reading which it merits. We need not recount how wonderfully the Lord has blessed us in the providential circumstances which have surrounded the founding and growth of this institution. With only a few years of history behind it, it now has 227 students. Of this number fifty-seven would have to leave, so we are informed—fifty-seven of the best students in the institution—if the course is pursued which the committee recommends. This institution has proven of almost amazing value to Baptists in the South in the way in which it has strengthened them in spiritual power and prestige both in the Crescent City, the greatest gateway of the Central South, and in the large surrounding territory in the lower Mississippi valley in the most fertile region in the whole nation.

We are informed by Acting President W. W. Hamilton, and also by Dr. C. C. Carroll, Professor of Systematic Theology in the Baptist Bible Institute, that the entire teaching staff now engaged in the institution would be required if the added work in Greek and Hebrew was discontinued. This added work, leading to the Th.M. degree, is almost or quite the whole bone of contention. We are informed by these gentlemen that there is, on the basis of the time used in giving instruction in these added courses, an additional theoretical cost of only \$4,140 for the Th.M. degree, and of \$2,840 for the Th.D. degree, making a total of less than \$7,000.

(Continued on page 6)

Housetop and Inner Chamber

A super power radio broadcasting station was dedicated by the Moody Bible Institute Jan. 20. It is WMBI.

Mennonites in the United States increased from 1,125 to 1,832 in the past ten years, according to the U. S. Census.

In Louisville, Ky., during the week Jan. 8-15, 2,600 people in 22 Baptist churches were in mission study classes.

In a meeting at Durant, Oklahoma, conducted by Dr. L. R. Scarborough, \$1,000 was given to the Southwestern Seminary.

Dr. H. E. Dana of the Southwestern Seminary will assist Pastor George Green in a meeting, First Church, Austin, Texas.

The article by Dr. L. R. Scarborough last week was in a fine Christian spirit, just what one would expect of the president of a great school for preachers.

You will find this week the report of the Greenville Sunday School Conference, written by Mr. James W. Merritt. We are sorry it was crowded out last week.

Baptist governors seem to be getting common in the South. There is one in Georgia, Tennessee, Mississippi, Texas, and now comes Louisiana. We've had them before, down here.

Shoo 'em off! Two churches, one in Virginia and one in South Carolina, are spying around to kidnap one of our prominent North Mississippi preachers. Somebody scare the hawks away from our poultry yard.

Dr. S. E. Tull has written an open letter to U. S. Senator Robinson of Arkansas, published in The Baptist Advance, warning him that if Al. Smith is nominated for the presidency that it will split the Democratic party to flinders.

Thanks to the brethren who have sent commendation of the department Housetop and Inner Chamber appearing on page three. Hope the brethren will make it more interesting and helpful by sending us items on a postal card.

Dr. R. L. Powell, who went from Mississippi to Texas, baptized a goodly number recently, the result of a meeting in which he was assisted by Wm. S. Dixon of Kansas City. Besides using a large tabernacle, services were held in San Marcos Academy.

At Poteau, Oklahoma, 140 were added to the church in a three weeks' meeting conducted by J. B. Phillips of Chattanooga. Many others joined other churches. This is a part of the State-wide evangelistic campaign conducted by the Home Board.

Freedom of speech is an inalienable American right and a fundamental Christian principle dear to the heart of every Baptist. But that doesn't mean that I am to pay every fellow for freeing his mind; let him do it at his own expense and find or furnish his own platform. Don't ask me for my soap box.

The Tabernacle Bible Conference will be held at the Tabernacle Baptist Church in Atlanta, March 4-11. Dr. J. C. Massee of Tremont Temple, Boston, Dr. M. E. Dodd of First Church, Shreveport, Dr. R. A. Torrey, of everywhere, are among the speakers. Other teachers are Miss Grace Saxe, Dr. Wm. Lamb and Mr. Harry Ironsides. Bed and breakfast will be furnished free. For further information, write the Pastor, Dr. W. H. Houghton, care Baptist Tabernacle, Atlanta, Georgia.

A meeting will be held at the Mayflower Hotel in Washington, D. C., Feb. 28, in the interest of securing a law enforcement plank in the platforms of the two national parties holding conventions in the coming summer to nominate candidates for the presidency. Friends of the eighteenth amendment will gather for conference and plans.

Our Mississippian, E. J. Hill, at Merton Ave. Church, Memphis, welcomed 100 new members last year, and 35 were added to other churches where he assisted in meetings. Outlook for 1928 good. He keeps in joyful fellowship with Mississippians by means of The Baptist Record, which he has read for 30 years and is ready for 30 more.

Certainly the Baptist Bible Institute of New Orleans has honestly and drastically tried to carry out the instructions of the Southern Baptist Convention to reduce expenses to where it is within their income. Four tutors were dropped, and there will be two professors off the payroll. The other teachers are heroically rising to the occasion and taking extra burdens on them that the work may go on unhindered.

Last week when the trustees of the Bible Institute met in New Orleans they were told to come by the Business Manager's office and get their expenses. Many of them made a contribution of their expense account to the institution and one of them left with the Business Manager a check for \$200 for a scholarship. This was Brother M. C. Thomas of Charlottesville, Va., and they say it is his habit. The Lord multiply such men and their money.

Trustees of the Baptist Bible Institute were treated to a Duck Dinner by one of their members, Mr. R. F. Lawton of New Orleans, who killed the ducks with his own gun. Think of each man having a whole duck set before him, and all the accompaniments thereof, or dainty accessories, or whatever is the proper way to describe them. Mr. Lawton has shown himself a useful trustee and a faithful supporter of the Institute in every way.

We had hardly gotten rid of the nasty stuff about "companionate marriage" on the front pages of the dailies when here comes the stench of a "wealthy widow" in New York who chooses who shall be the father of her child, and the non-committal comment on it by social workers and the spume of a "preacher" named Potter, who finds nothing to condemn in sin, but who found nothing to commend in Wm. Jennings Bryan. Jude speaks of those who are "foaming out their own shame", and Paul describes them as "glorying in their shame". There remains yet some work of "fire and brimstone rained down from heaven", to clean up the Sodoms.

Many expressions of approval have come to us of the effort to rescue The Baptist Bible Institute from the threatened oblivion to which the Efficiency Committee would consign it. Among many this comes from President E. Godbold of Howard Payne College at Brownwood, Texas:

"I want to thank you for your editorial in The Baptist Record of January 12. It has the right ring to it. I believe that our Southern Baptists will make a very serious mistake if we try to take such a backward step as was indicated in the report of the Committee of our Southern Baptist Convention. It seems to me that if our people could get the information that your editorial gives and understand that this information is given out without any ulterior motive of any kind, they would never set back the B. B. I. to where she would have no place to fill."

If Al. Smith is nominated for the presidency by the National Democratic Convention, then another convention of Dry Democrats ought to be called forthwith to nominate a man in sympathy with the Constitution of the United States. Does some one say he could not be elected? We don't know about that, but we do know that it is better to be right than President.

Pastor D. A. Youngblood began a meeting in his church, Fifth Ave., Hattiesburg, last Sunday. He asks that you pray with and for him. Mr. O. J. Thompson of New Orleans leads the singing. This good pastor has been mightily used of God since he came to Hattiesburg. He writes: "Our people are a loyal band, and we are going into the meeting with faith in God, and a willingness to work. But we know that all the Power is God's, and desire that all the glory shall be His."

Missionary George W. Leavell of China recently delivered a series of addresses at the Southwestern Seminary, Fort Worth, and one of those who heard the addresses was a graduate nurse who was in the seminary preparing for service on the foreign field. She became convinced that it was her duty, instead of going on as she had planned, to return to her home and arrange to send some younger woman who would more readily learn the language and customs of the Chinese. She did this and took up again her profession at a salary of \$1,800 a year, and she proposes to devote \$800 a year to the support of a nurse on the foreign field.—Ex.

Dr. S. L. Morris, a native Mississippian, who spent a number of years in Texas in connection with Baptist educational work, also in the pastorate both in Texas and Mississippi, died in Jackson, Miss., at the home of his daughter, Mrs. G. A. Carothers, Tuesday, January 24, at 4:00 A. M.

Dr. Morris was married to the daughter of Dr. Burleson, who was for many years one of the leading educational lights in Texas, also founder of Burleson College. Mrs. Morris, who is also a great religious force, survives her husband.

Our deepest sympathy is extended to the relatives and friends who are bereaved because of Bro. Morris' going home.

Please send minutes for the following associations to R. B. Gunter:

Alcorn County	Madison County
Calhoun County	Marion County
Chickasaw County	Mt. Pisgah
Coldwater	Noxubee County
Columbus	Perry County
Covington County	Prentiss County
George County	Riverside
Itawamba County	Smith County
Jasper County	Sunflower County
Kemper County	Tate County
Lafayette County	Wayne County
Leake County	Webster County
Lebanon	Winston County
Leflore	Yazoo County
Lincoln County	Zion

The daily papers of Jackson last week gave what had all the marks of an official report of an engagement of the Mississippi College Band to fill an engagement by contract at a Jackson theatre for an unnamed length of time in connection with picture shows. This announcement will not be of great pleasure or satisfaction to some who love the college and have its interest at heart. There are those who believe it is hardly in keeping with the educational and religious ideals of the institution. The report occupies almost a column in the daily paper and expresses pride and satisfaction in this achievement. We know at least some of the people connected with the band, and know that the leader is a useful leader in music, but are constrained to express a fear that a mistake has been made in this instance, and hope that it may yet be corrected.

Editorial

W. W. HAMILTON PRESIDENT B. B. I.

At their annual meeting last week the trustees of the Baptist Bible Institute in New Orleans elected Dr. William Wistar Hamilton as President to succeed Dr. Byron H. DeMent, who recently resigned on account of ill health. No words would be extravagant in expression of love and appreciation of Dr. DeMent. He is deep in everybody's heart, and it was with the greatest regret that his resignation was accepted. The physicians think he ought to be relieved entirely of administrative responsibility, that he may sufficiently recover to teach and write.

There could not have been found as his successor in all the Southern Baptist Convention a man who so completely embodies the ideals of the Baptist Bible Institute as Dr. Hamilton, nor one who will more readily command the approval and support of all Southern Baptists. He has had, under the providence of God, ideal training for this work. He has the literary and theological training which command immediate respect. His experience in the pastorate and in evangelistic work put him in imminent heart touch with all our people and make him an ideal leader for our young men and young women in training for Christian service.

He has been pastor in Louisville, Ky., for several years, of First Church, Lynchburg, Va., for nine years and of St. Charles Ave. Church in New Orleans for six years. In this six years he has seen the church move out from a temporary shack to a magnificent temple on the chief boulevard in the city, and grow in numbers, power and usefulness. One of the finest tributes that could be paid to any man was paid him by two deacons in his church, members of the Institute Board of Trustees. They were deeply moved and while his name was before the board, one of them sat with his eyes swimming in tears.

He was for a number of years Superintendent of the Department of Evangelism of the Home Mission Board in Atlanta. He managed the department with consummate tact and efficiency. He held meetings all over the South and conducted evangelistic campaigns in Mississippi which will never be forgotten. When this editor was pastor at Clinton Dr. Hamilton assisted him, and it is not disparaging anybody to say that it was the greatest meeting we were ever in. Spiritual, constructive, abiding, overwhelmed in the power of the Holy Spirit.

Before the meeting in New Orleans last week, many names had been suggested and were duly considered. Even when the Executive Committee met the day before there was no clear indication of the will of God. But all had been praying earnestly that the Lord would manifest His will. Suddenly in the midst of other business of the board, the Lord turned all minds to this one thing; the election of a President. In all quietness, but with unmistakable evidence of the Spirit's leading the name of Dr. Hamilton was proposed by Dr. J. D. Adcock of Orlando, Fla., though he was at that minute in other minds. Forthwith his nomination was seconded by Dr. John Jeter Hurt of Jackson, Tenn. Both of these paid beautiful tributes to the Christian character of Dr. Hamilton, saying he always made you think of Jesus. Then every man on the board spoke out of his heart his endorsement of the nomination. When the vote was taken every man stood to his feet, and there was a sense of relief that the Lord had led to the knowledge of His will.

Dr. Hamilton is well known in Mississippi, having held meetings in many places. A few years ago he was sought as pastor by one of the largest churches in the state, but went to New Orleans, because it was and is the greatest field for evangelism in the South. He is the

author of two books on Evangelism, and he will be head of this department in the Institute in addition to his work as President.

He will not have an easy task and will need the earnest prayers of all our people. The Institute has grown so rapidly that the problem of financing it is acute. Dr. Hamilton has often prayed his way through to victory, for the weapons of his warfare are not carnal. His method is not by craftiness, but by the manifestation of the truth commending his message and mission to every man's conscience.

THE LOAF AND THE CUP

A subscriber of the Record raises question as to the proper observance of the Lord's supper. Is it right to celebrate this ordinance by using grape juice and crackers? We doubt if the question can be answered to the satisfaction of all. There is no part of our worship that ought to be observed with greater care and preparation of heart. It is the highest form of worship in which we ever engage. And this is said without any sympathy whatsoever with the sacramental or sacrificial conception of the ordinance. The idea that the body and blood of Jesus are actually present is utterly abhorrent. But these elements do symbolize for us the sacrificial atonement of Jesus, and testify to our participation in its benefits. They show forth or proclaim the death of our Lord and our personal faith in him who saved us by his own blood. This is enough to lead us to examine ourselves and see if we are observing the ordinance in the proper way.

The particular question asked is what should be used, what sort of bread, what sort of liquid to represent his body and blood, without which it would be impossible to have the Lord's supper. The Bible does not prescribe the kind of bread to be used. All we are told is that it was bread or a loaf. To be sure the bread that was on the table at the passover meal when the Lord's supper was instituted was unleavened bread, that is bread without yeast. This was because that was the kind of bread commanded in the law of Moses for the passover, to remind them of their hurried flight from Egypt when there was no time for making yeast bread.

There does not seem to be anything in the nature of the Lord's supper and what it symbolizes that would require unleavened bread. It simply reminded them (in the passover supper) of their hurried flight from Egypt. Ordinary bread such as people have on their tables would, therefore, seem to meet the requirements of the Lord's supper. There are people probably who think differently and we have all respect for their scruples.

Now having said this we wish to add that the observance of the Lord's supper without having prepared special material for that purpose strikes us as lazy, slovenly and disrespectful to our Lord whom we seek to honor. Just as we would not be willing to have an honored guest come to our home by invitation and appointment and then hurriedly put before him scraps that had been left from some other meal. It does not comport with the solemnity and dignity of the ordinance to bring a bag of soda crackers.

As to the wine or grape juice. It is probable that the cup Jesus used contained the fermented juice of the grape, and he speaks of it as the fruit of the vine. Certainly it is proper to preserve this element in the Lord's supper, that is the fruit of the vine. But it will be recalled that what is in the cup is nowhere in the New Testament called wine in connection with this ordinance. The word may have been studiously avoided or it may be insignificant. But it is never called wine. It is "the cup", or the fruit of the vine. Certainly grape juice is the fruit of the vine, and, therefore, would seem to be unobjectionable. Care should be used that we come to this ordinance with a full realization of its meaning and that it shall be so reverently observed as to preserve and proclaim the truth which it symbolizes.

Newton Institute has received in subscriptions one-fourth of their million dollar fund, and it is going up.

The Sunday School Board recently raised the salaries of H. C. McGill, Noble VanNess and R. L. Middleton to \$4,500 each per year, that of Geo. W. Card to \$4,200, and that of Mr. M. E. Dunnaway to \$3,900.

Dixon Wecter, honor graduate of Baylor University 1925 was given the Rhodes Scholarship, Oxford, England, in a recent competition including 26 candidates.

And here it is again, another girl student disappears from Smith College, and even the secular press is asking questions as to the effect of "sex freedom" teaching that is permitted in some of the schools. Every now and then somebody falls over the rim of the crater of this sex inferno. It is bad enough under any circumstances, but when colleges become the encouragers of such risks, it is time for people to inquire what sort of school they are sending to.

We good civilized Americans used to smile at the people who told us about the ways of the heathen Chinese, that they were peculiar. We thought it almost funny that beggars guilds and rogues guilds were recognized institutions in that far away land. But now the newspapers tell us daily about the Chicago gangsters and their arrangement with the officials. And maybe Chicago is not by itself. "Christian America" is still a good way ahead, and it is our job. Home Missions and Foreign Missions are with us till the Lord comes.

Many will regret to hear of the accident to Mr. and Mrs. D. Curtis Hall on last Friday evening. In driving from Jackson through to Philadelphia they were misled as to the direction of the road and the car was hurled from the highway while on a curve near Madison Station. Mrs. Hall was badly hurt, being thrown through the windshield. The prospect now is for her early recovery with no permanent injury. Mr. Hall was rendered unconscious for a while and is also in the Baptist Hospital in Jackson. Mrs. Hall was Miss Gibson of Hattiesburg. They were married only the day before the accident.

Paul said, "If any man love not the Lord, let him be anathema." But don't get the idea that he had a frown on his face when he said it. There were more probably tears in his eyes. He had no pleasure in consigning people to perdition, but great pain in his heart. Scripture may be misinterpreted by a wrong tone of voice, by a snarl when the speech should be soft, by storming when the voice should be tender and low. The word of God is only interpreted by those who have the Spirit of God. Anathema is a fearful word to speak. It is consigning people to perdition. But God has no pleasure in the death of the wicked, and certainly we should not. "Gentle" is one of the qualities of a bishop of souls.

It is a fearful and unescapable alternative this: "If any man love not the Lord (Jesus), let him be anathema." If there is no response of love when Jesus is truly revealed to us, it shows a condition of heart that is absolutely hopeless. He is the fairest among ten thousand, the one altogether lovely. Mind you, a negative attitude is not sufficient, there must be a positive reaction of love, of moral approval, of personal committal, of pleasurable delight in his excellence of character and nobility of purpose. And it must be the response of the soul to the person of Christ, not to a mere ideal. There must be the going out, the outpouring of love to Him as Lord, devotion to him as king and commander. If there is not—and here is the fearful alternative—if there is not, then one faces perdition.

Dr. J. W. Prov
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Dear Dr. Prov

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ABOUT A STUDENT SECRETARY

Magee, Miss., January 27th, 1928.

Dr. J. W. Provine, Pres. Miss. College,
Clinton, Miss.

Dear Dr. Provine:—

I notice your reply in last week's Record to the request of the State Board for all of our denominational colleges to maintain a religious worker whose duty shall be to direct definite religious training in the student body, and must differ with you as to the importance of this leader.

We recognize the fact that all of our teachers are Christians, and appreciate their religious influence and examples, but at the same time we realize the need of a definite leader to so train our boys that when they return from college they will be religious leaders in their respective communities.

You say "perhaps" this would be a fine thing, while from your actions you are positive that a leader for all other phases of college work is important.

Since it is necessary to have a physical director to look after the physical development of our students, and teachers to look after the mental development, is it not just as important to have a religious director to look after the spiritual development if we are to have a Christian college?

You mention about our Board paying the workers in our State colleges; this shows how important the work is, that we are willing to pay a religious worker even in our state colleges.

The State Board does not make a special contribution for this work in our denominational colleges, for this religious training is the main purpose for which these colleges were organized.

The Baptist State Board does pay a large amount of money into our denominational colleges each year, (over one hundred thousand dollars), and a religious director should be one of the first members of the faculty employed out of this fund.

Well rounded education is three fold. It consists of mental training, physical training and spiritual training. Our state colleges have made ample provision for the mental and physical training, and the only reason why our denominational colleges were organized is to give this additional religious training. So if our funds are short, let us leave off something of less importance, but let us never leave off the very thing for which the college was founded.

I have felt for some time that this religious training was not being stressed as much as it should be by some of our colleges, so when I was made a member of the committee on "RELIGIOUS WORK AMONG THE STUDENTS", I wrote the recommendation that was adopted by the State Board.

I am conscientious in this matter, and am sending a copy of this letter to The Baptist Record, and if it is published I will be glad that other friends of the college will express their views on this important subject.

Yours truly,

—W. F. Smith, Jr.

The Southern Baptist Trumpet, Vol. 1, No. 1, is to hand. It is edited by the veteran C. P. Stealey. It has the ring of militant orthodoxy and will be a strong contender for the faith once delivered to the saints.

A prominent Southern Church was preparing to send a committee to see about securing Dr. W. W. Hamilton for pastor, but they wrote to a friend that they hesitated only because they believed him to be the man for the Presidency of the Baptist Bible Institute. From many quarters and many people came assurance that he was the logical man for the place.

Convention Board Department

R. B. Gunter, Corresponding Secretary

Getting on Terra Firma

The Southern Baptist Convention for many years has been electing Boards which were charged with certain phases of the denomination's work. The Convention has also named quotas representing sums of money anticipated. While all this has been done, the Convention has said nothing to these Boards until recently about how much they should appropriate for the work for the ensuing year. This accounts in a large measure no doubt for the tremendous indebtedness on our Boards. The Convention is now realizing its mistake that while electing Boards and suggesting sum totals to be raised for denominational work, it should have specified the amount which should be appropriated. In all probability the Convention in its May session will say to the various Boards: You must not appropriate more than you received during the previous year and before planning any new business you must set aside enough to take care of all interests. Next you must reduce the present indebtedness by one-tenth of the amount of your anticipated receipts. After this, take care of the work on the field. When this is done, we are pretty certain of reducing our indebtedness and when our good laymen are convinced that the indebtedness is being reduced they will be encouraged to give of their means.

Conflicting Statements

Dr. J. F. Love on September 22, 1927, says in part: "The Foreign Mission Board does not solicit or campaign for designated gifts." But on January 18, 1928, Dr. T. B. Ray of the Foreign Mission Board wrote one of the largest churches in Mississippi as follows: "For many years our Board has pursued the practice of designating to churches and individuals who have desired to do so certain foreign missionaries for support. These churches or individuals would pay us the salary for the missionary and we would consider that this missionary was being supported by this church or friend. We have tried to keep our records clear, but since sometimes the money that comes in is not clearly designated, we cannot every time be sure about how the account stands, so we are now writing to all these old friends with the request that they write us and tell us whether they are continuing the payment of the salary of the missionary who had been assigned to them.

"I will ask that you write us whether you have made a late remittance or not. It may be that we do have the correct information about what you are doing, but in order to make the whole record quite accurate we are asking that all write us specifically as to what they are doing.

"We have assigned to you the name of Reverend J. R. Saunders, Canton, China. Are you still supporting this missionary?

"I assure you that we appreciate most keenly your help in the past, and feel confident that you will stand by us in the future in this effort to spread the gospel of our Christ to the ends of the earth."

It is very evident that the last paragraph is in the nature of a solicitation. Of course, Dr. Love did not write this statement, but his associate and employee of the Foreign Mission Board did write it.

There are two things which we want to make clear in this connection. One is that we have always recognized the right of every individual to designate his gifts if he desired to do so. We expect always to recognize this liberty. We do not say that it is best for the Cause, but it is

certainly an inalienable right. The second thing we wish to say is that boards and agencies and institutions participating in a cooperative fund should be fair to all other boards, agencies and institutions participating in the same fund, and to be fair no board, institution or agency can afford to "solicit or campaign" for designated or extra gifts unless every other board, agency and institution is encouraged in doing the same thing. And if such encouragement is given, the result will be the disruption of the cooperative program and eventually the elimination of the cooperative program and finally a free for all campaign, every interest pulling for itself.

Now, why the participating interests cannot see the unfairness of encouraging designated gifts when they are promised a percentage out of the cooperative funds, we are unable to comprehend. We resent the unfairness and unless there is a more strict adherence to the cooperative principle, there are many, many others who are going to withdraw their contributions which are now going through the cooperative program to these causes which disregard the cooperative principle and will designate their gifts to the causes which are unselfishly standing by the principle involved in the cooperative program. In other words, individuals who are loyal to the cooperative program are displeased with the unfair practice of some participating interests.

Let us give the cooperative program a fair chance by giving it our undivided interest and support for a few years. If this is done for three years and the cooperative program does not provide for the various interests, then the writer will be ready to abandon the cooperative program and return to the old plan of every fellow for himself. We must desist from claiming to stand by one program and at the same time encourage two, which are not one and the same.

MEETING DATES OF STATE EVANGELISTS

Engagements of Reverend W. W. Kyzar

Camden—February 19th to March 1st.
Paducah, Kentucky—First two weeks in May.
Ovett—May 20th to June 3rd.
Wanilla—June 10th to June 24th.
Eden—June 29th to July 8th.
Lucien, Franklin County—July 15th to July 22nd.
Arlington, Lincoln County—July 29th to August 5th.
Sladen—August 12th to 26th.
Hepzibah, Jeff Davis County—September 23rd to 30th.

Engagements of Reverend Bryan Simmons

Jacinto, Tishomingo County—January 29th.
Lovejoy, Tishomingo County—February 5th.
Liberty Hill, Tishomingo Co.—February 12th.
White Oak, Smith County—February 19th.
Port Gibson, Claiborne Co.—April 8th to 15th.
Loun, Jasper County—July 8th.
Harmony, Copiah County—August 19th.

Engagements of Reverend D. W. Smith

Biloxi Second Church—February 5th.
Handsboro—March 1st.
Wahalak—March 25th.
Pascagoula—April 5th.
Parkway Church, Jackson—April 22nd.
Calhoun City—June 10th.
Greenville Community—June 29th.
Ripley—July 15th.
Montrose—August 5th.
Macedonia, DeSoto County—August 19th.

(Continued from page 2)

Now place over against this theoretical cost the loss of fifty-seven of the best students in the institution. Place over against it the loss of internal institutional morale. Place over against it the loss to Southern Baptists, as we view it, of denominational morale and dignity through our making a hasty invasion into matters we have hitherto, except in extreme cases, wisely left to those who are entrusted with the responsibility of guiding our boards and institutions. Place over against it the number of students who are able to do fuller study at New Orleans, but would be unable to go elsewhere for further study. Fully as we trust the integrity of the personnel of the Efficiency Committee, we feel constrained to believe it has here fallen into the snare of acting upon an insufficient generalization of all the pertinent facts.

III

From such considerations, the Western Recorder finds itself obliged to regret that the committee allowed its praiseworthy desire to reduce expenses of our Convention work to lead it to suggest a course which would set a precedent that should not be allowed, would save little or no money, and would cripple and discourage an institution which God has signally honored and blessed.

The writer has from the first given thanks for the Baptist Bible Institute on every thought of it, of its genial and gracious Christian spirit, of its devoted President and faculty, and of the Christ-honoring service which its students are rendering in New Orleans, all over the country and in other lands. We have hoped that the Institute would in its contacts with the Baptist public greatly and continually magnify the large unique service which can be performed by an institution majoring upon the study of the English Bible and those avenues of study for service and teaching and preaching which belong in intimate contact with this great central purpose. Confessedly a Bible Institute can render a certain service—vast in its significance—which cannot be rendered in just the same way nor as satisfactorily in a theological seminary modeled after more conservative traditional standards for theological schools.

IV

Our devotion to our theological seminaries is as emphatic and complete as is that which we feel for the Baptist Bible Institute. We stand ready to do our utmost to conserve their invaluable service on every proper occasion. But we are here trying to express our conviction that Southern Baptists do need and have a right to expect a particular center of emphasis on the part of the Baptist Bible Institute. The Institute is in position to give this emphasis, and we are confident will not fail to do so.

But we do not believe that we need Convention action to tell the fine group of scholars and leaders who have wrought out for us the development of the Baptist Bible Institute whether or not they may teach some Greek or some Hebrew. We are informed that the Moody Bible Institute—which is the great outstanding American example of what a Bible institute may be in teaching the English Bible under inter-denominational auspices—includes Greek and Hebrew in its courses of study. That it does without in any sense ceasing to magnify as central its work the training of large numbers of men and women who go out well-equipped to expound and preach the English Bible to the multitudes in America who need it more than all the wisdom of mankind, and into fields far beyond.

We are confident the Southern Baptist Convention will properly be reluctant to invade by Convention vote, without being sure of unusual need for such invasion, special fields which some of our most faithful and trusted brethren, specially selected because of their fitness for the service, have cultivated with marked skill and blessed fruitage, such as is the case of Baptist Bible

Institute, to the end of saving, as it would seem, only \$6,000 or \$7,000, and saving that amount only "theoretically."

"JOIE"

By Ernest O. Sellers

The outstanding evangelists and song leaders, like those in other spheres of life, have had their hard knocks as they came up out of obscurity, but thereby they have learned God's great lesson of grace, faith and fidelity. Experience, not any book, alone can teach us how to meet and deal with folk.

Mr. Homer Rodeheaver, Billie Sunday's famous song leader, relates the story of "Joie," the experience with whom taught him and should teach us the great lessons of patience and sympathetic dealing with the unfortunate. It happened in a small, far-western town during some meetings being held in a tent. Mr. Rodeheaver was compelled to go about from door to door and plead for singers to build up his choir, and of course, met a variety of receptions and responses. Eventually a small group of singers assembled and with them came "Joie," man grown, with a child's mind and no voice whatever. He was continually hanging about for greetings and a handshake with Mr. Rodeheaver.

Some of the singers urged that he be sent away, as he was not only foolish and an embarrassment, but he was also a musical hindrance as well. Mr. Rodeheaver appreciated all of this, but was so impressed by the earnestness of Joie that upon one excuse or another, he refused the request and let him remain in the chorus, particularly because Joie had made a confession of faith early in the series of meetings.

The last night of the meetings arrived. A father and mother and six children came to the front to confess faith in Christ. The father turned to Mr. Rodeheaver and explained that neither he nor his family had ever had much use for the church or a Christian profession, but, said he, "You've been so good to Joie and we want to thank you for what you've done for him. We know his condition and we appreciate your kindness, particularly in setting him among the singers. It was to please him that we began to attend the meetings. Do you see that old couple over there? They are Joie's grandfather and grandmother. They used to be champion infidels in this whole county. They attended these meetings because Joie urged them to come and now they are both Christians and have united with the church. It has all been because you were so good to Joie."

The lesson, with its application, is obvious.—The Baptist Bible Institute.

FACTS CONCERNING THE BAPTIST BIBLE INSTITUTE

By W. W. Hamilton

(These facts are sent to you in view of the recommendations of the Efficiency Committee concerning the Bible Institute, that you may see how impossible it would be for the Convention to take such ex post facto action as the Efficiency Committee suggests.)

1. The Bible Institute was giving the same theological degrees that it now confers when it was taken over by the Southern Baptist Convention in 1925, and the Committee on the question of taking over the Southwestern Seminary has in its minutes the two following paragraphs:

"Committee called to order by Chairman George W. McDaniel, and W. W. Hamilton was asked to act as Secretary. After informal discussion of the tender of the Seminary to the Convention, motion was made by Z. T. Cody, and seconded by W. W. Hamilton, that we recommend to the Convention the acceptance of the offer made. Carried."

"Dr. Mullins moved that we express our appreciation of the action taken by the Baptist

Bible Institute trustees at their last annual meeting, and that the Baptist Bible Institute be invited to enter into the same relation to the Convention on the same basis as suggested above for the S. W. B. T. Seminary. Carried."

2. The Bible Institute is a new institution, only ten years old, and should not be crippled by any unnecessary and adverse action.

3. The school has been successful in a wonderful way and has enrolled this year, up to this time, 236 students. Its graduates are doing a great work, particularly in this section. Some have gone to the end of the earth. There were thirty-eight graduates last year in the various courses given.

4. The Bible Institute is needed in this greatest mission field in our Convention territory. In the ten years since the Institute was founded, our churches have increased from six to sixteen; our membership from 1,242 to nearly 5,000. Our gifts last year in New Orleans were \$120,652.50. Two Good Will Centers and a Rescue Mission and work all over the city—in the parks and streets and jails and hospitals—are beyond calculation in their benefits.

5. The expense per student last year was about \$390.00. This year it will be about \$350.00. Our Southern Baptist Seminaries are operated at much smaller cost per student than other schools of the same kind.

6. The theoretical cost this session of the Theological Department with fifty-seven students is \$4,140.00 for the Th.M. work and \$2,840.00 for the post-graduate work, or a total of \$6,980.00. This work is done by professors already employed at no added cost, but is the actual valuation of their time given to theological courses in proportion to their salary and hours of teaching.

7. The Christian Training Course requires the work of these same professors, and added hours are gladly given for the sake of those desiring the larger and better preparation.

8. The New Orleans Association of Commerce has approved a campaign for funds for the Bible Institute, and the Efficiency Committee's report in bold headlines in the daily papers of New Orleans has been exceedingly hurtful in our preparation for this campaign for \$200,000.00.

9. Moody Bible Institute, in order to hold its student body and to do better work, has put into its course the study of Greek and Hebrew. The Theological Course of the Bible Institute differs from the original Christian Training Course only in the fifteen hours given to Greek and Hebrew.

10. The founding of the Bible Institute was for the purpose of training pastors and missionaries and Christian workers. Our pastors should have the best training. Missionaries would not be accepted by our Foreign Mission Board if they were not well trained. Christian workers sent out by us should be the best.

11. The relation of the Bible Institute to other institutions of learning has been such that our work has been accepted hour for hour because of the high standing of the Bible Institute. This exchange of credits with Tulane University and other schools certainly should not be disturbed. Students of the Baptist Bible Institute take academic work here in Tulane University in order to get their full degree at the Institute, at no cost to the denomination.

12. Surely our Baptist people are not willing that the training given at the Baptist Bible Institute should cheapen theological education.

13. Other Baptist schools could not be helped in any way by crippling this ten year old fine boy in our family of denominational institutions.

14. Great numbers of students who come to the Bible Institute for training realize their need of higher preparation after coming, and stay here for the completion of their studies. They are called to pastorates in and around New Orleans and thus continue their preparation without any cost to the denomination, and at the same time

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render great service to the cause here and in the territory near by.

15. Eight of the sixteen Baptist churches in New Orleans are now being cared for by students and graduates. If they were not of the highest type they could not properly represent us here. Several pastors from Louisiana and Mississippi are now taking special work at the Baptist Bible Institute.

16. Pastors in near by states can live here at the smallest cost and secure the training which they have come to realize as a necessity. Apartments are secured at from ten to fifteen dollars, the mild climate saves much expense, and the cheaper living makes it possible for them to come here when to go elsewhere would involve an outlay utterly beyond their ability.

17. Every institution provides a limited number of pastorates near by for men to make their way through school. This is true here, and our students are becoming a great missionary force in making Louisiana a Baptist state. Every one of these churches came into line with cooperative work and have greatly increased their gifts. One church which gave nothing now gives \$1,200.00 to missions.

18. New Orleans and contiguous territory offer the finest clinic for Christian workers. Its many nationalities, its large population, its open air work, and its need of the gospel offer Baptists opportunities which are worth far more than the total cost of maintaining the Bible Institute.

19. The work among the 500,000 French people in Southern Louisiana is not surpassed anywhere on the globe. A Bible Institute man is in charge of it.

20. If the Committee on Efficiency is trying to save money, why pick out the Bible Institute which has the smallest debt and the smallest deficit of any of our institutions? Other institutions have increased their debts by hundreds of thousands; the Bible Institute has increased its debt by only \$50,000, and most of this has been interest on the original debt which it had when it was taken over by the Convention.

21. The Southern Baptist Convention realized our need and planned for us to receive out of the 75-Million Campaign a loan of \$500,000.00 from the Southwide Boards. We actually received \$183,320.48. Had the total \$500,000.00 been paid, we would be out of debt.

22. Just before the 75-Million Campaign Louisiana had subscribed to the Bible Institute \$163,827.89. These pledges were merged in the 75-Million Campaign and were lost to us.

23. The Bible Institute has maintained unswerving fidelity to the "Cooperative Program", and Dr. DeMent has persistently held to his faith in the denomination to make good its pledges. He and the institution have been true to their own hurt, and should not be penalized for their faithfulness.

24. God has always honored his people when they were ready to "go forward" in faith and courage. Surely he does not want us to retreat now in the work of the Baptist Bible Institute upon which he has set his seal of approval.

25. The work in New Orleans is so vast, the opportunities are so manifold, and the Baptists are carrying such enormous debts in order to meet the tremendous tasks, that they turn their hearts to God in prayer and their hands to their brethren and sisters and say, "Come down to New Orleans and help us in this the greatest mission field in the South." If we will but keep close to our Saviour; if Southern Baptists will continue to pray for us and to help us and to send their consecrated young men and women to us; and if God will bless us for the next ten years as in the last decade, who can foretell what the facts will be when the story is written of Baptist growth in New Orleans from 1927 to 1937?

Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

WHY DON'T YOU TITHE? (Continued)

"I will admit", I said, "that the New Testament does not say on what day Christians should meet for worship, neither does it say what per cent of their income they should give, but what I want to know is, since you are willing to let the example of the early Christians govern you in the matter of worship, why are you not willing to let their example govern you in the matter of giving? As certain as you let their example govern the amount you give, you will give not less than a tithe, for nearly every time the New Testament speaks of the amount they gave it says they gave more than a tithe. In the fourth chapter of Acts we are told that the people sold their houses and lands and brought all the money and laid it at the apostles' feet. We are later told of people who gave 'beyond their means'. Mark tells of the poor widow who gave 'all her living'. Jesus said to the rich young ruler, 'Go sell all you have and give it (all)'. Jesus also said, 'Lay not up for yourselves treasures upon the earth, where moth and rust doth consume and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through or steal'. When Jesus gave that command, he certainly did not have in mind less than a tithe. Jesus said, 'Ye ought to tithe' (Matt. 23:23).

"In Luke 14:28 f., Jesus said if you are planning to build a house, don't start it until you have first counted the cost and made plans for financing it, else when you get the walls up you may run out of money and not be able to finish it, then your neighbors will laugh at you and call you a poor business man. In Matt. 16:18 Jesus said, 'I will build my church, and the gates of hell shall not prevail against it'. In other words, Jesus said, I am going to build my church. I have counted the cost of building it, and I have decided on a plan for financing it. I am not going to lay the foundation and put up the walls and have to stop work, but I am going to build my church, and the gates of hell cannot stop it—'shall not prevail against it'. The question I now ask is, What was the Master's plan for financing His church? I believe that He planned for His followers to give at least as much under grace as the Jews gave under law."

V. "The Tithe is too much for me to give." I was once visiting in a small town, and was in conversation with the wealthiest man in all that country. He was a member of the Baptist Church, and through him I learned that they had only one-fourth time preaching and that their pastor lived some thirty miles away. He very freely told me about his immense income, and I at once asked him the question, "Do you tithe?" "Why no," he said, "I don't tithe." "Why don't you tithe?" I asked. "Because," said he, "it would be too much. My income is more than that of all the other members of the church put together, and should I tithe I would pay the pastor's salary, the church building debt, the mission pledge and all the other expenses of the church, and I don't think it's right for the other members to sit down and make me do all the paying." "In other words", I said, "you are going to neglect your Christian duty in order to force others to do theirs?"

Many people say a tenth is too much to give because they can scarcely get along on their present income, and should they tithe they could not possibly meet their financial obligations. A tithe, however, is not too much to give. If a man has \$100.00, \$10.00 is not too much to give to his Lord. He can get along far better on the \$90.00, plus God's favor and help, than he can on the entire \$100.00, without God's blessing and help. Tithing is largely a matter of faith. The man who refuses to tithe proves by his action that he has more faith in money than he has in God. He believes that one-tenth of his income, if kept, will be of greater help to him than the favor of God, and, therefore, he keeps it. The man who has greater faith in God gives God at least a tenth of his income and trusts God to help him live on the nine-tenths, and God has never yet failed one who really trusted Him. God will enable you to go further on nine-tenths than you alone can go on ten-tenths.

The success of God's work is not dependent upon my tithe or yours, yet we should every one tithe because God expects us to honor Him, and because it is right that we should. Suppose I

should purchase from the largest store in the state a dollar's worth of merchandise on credit.

Do you think the store would go out of business because I failed to pay my bill? Not at all. Their business would go right on as though I had paid cash. Their success is not dependent upon my money. One may, therefore, ask, "Why should I pay it?" Because, not to pay my honest debt would injure me. It would cause me to lose confidence in myself. It would disturb my conscience. It would stamp me as a thief and a robber, and it would cause my fellowmen to lose confidence in me. While, therefore, their success is not dependent upon my honesty, I should be honest because it is right that I should. The same principle holds true with reference to tithing. To refuse to tithe would stamp me as one of little faith. It would prove that I am more interested in my own welfare than in the success of God's Kingdom. It would make of me an unfaithful and dishonest steward, using that which belongs to God for my own interest. It would lead my fellow-Christians to look upon me as being covetous, and God says covetousness is idolatry (Col. 3:5). But even though refusing to tithe should not have such effect on me, I should tithe because it is right to do at least as much under grace as the Jews did under law.

Jesus says, "I gave, I gave my life for thee. What hast thou given for me?" Will you answer, "Less than a tithe?"

Jesus says, "I left, I left it all for thee. Hast thou left aught for me?" Will you answer, "Less than a tithe?"

Jesus says, "I bring, I bring rich gifts for thee. What hast thou brought to me?" Will you answer, "Less than a tithe?" May the Lord forbid.

STEWARDSHIP LECTURES

We had the pleasure of being with Concord Church and Magee Church, of which Rev. J. L. Boyd is Pastor. While we did not have the privilege of holding a Stewardship Institute with either of these churches, we were with them from Sunday, Jan. 22, through Tuesday, Jan. 24, and delivered lectures on stewardship. Four members of the Concord Church received Stewardship Diplomas, and four members of the church at Magee received Seal No. 1.

The Convention Board and Baptist friends on the Coast have secured a lot in Pass Christian, on which the newly organized church there will build a house. It is well located on a fine boulevard.

Dr. F. M. McConnell, who becomes editor of The Baptist Standard of Texas, was once mission secretary in Texas, then in Oklahoma. He has since been college president and financial secretary for part of Baylor University. He is a worthy addition to the Baptist newspaper men of the South and is in fine succession, having been preceded by such men as E. C. Routh and J. B. Gambrell.

In an effort to carry out instructions of the last Southern Baptist Convention to reduce expenses within their income the trustees of the Baptist Bible Institute last week discontinued the Department of Modern Languages. This put them to the painful necessity of leaving Dr. Zarilli off the faculty. It is hoped that Dr. R. P. Mahon may be continued as head of the department of Missions. Dr. G. H. Crutcher has been temporarily out of the faculty this session. He offered his resignation effective June 1st. Dr. C. C. Carroll will also drop out of the teaching force after this session. The loss in this way is painfully felt, but the work these have done will be distributed among other members of the faculty, putting heavier burdens on all. The work done in the Department of Evangelism hitherto by Dr. Crutcher will be done by President Hamilton. It is hoped also that Dr. DeMent being relieved of the work of administration may give his whole time to teaching.

W. M. U.



On the Page you find a cut that is used with our Home Mission Week of prayer Programs. Study it. It says much to you and me. Then when you receive the programs I know you will give prayerful attention to them day by day.

Our own Mrs. A. J. Aven was Chairman of the Committee that got up these programs. The cut is of her own designing.

Priced Leaflets for Week of Prayer for Home Missions

Womans Missionary Society	Cents
Forget-Me-Nots (Foreign Neighbors).....	3
In the Open Country (Rural Enlistment).....	3
That Green Carpet (Negroes).....	4
The Jew Coming into His Own.....	3
The Happiest Person I Ever Knew (Mountain Missions).....	3
The Woman Who Knew What She Wanted (Cuba).....	3
Young Woman's Auxiliary	
Dreams.....	3
Royal Ambassador Chapter	
Peter Pole.....	3
Girl's Auxiliary	
Eeny-Meeny-Miny-Mo.....	3
Sunbeam Band	
Myra's Magic Circle.....	3

(NOTE: Order early the above listed leaflets, ordering EARLY—please, from W. M. U. Literature Dep't., 1111 Comer Bldg., Birmingham, Ala.)

School of Missions-Vicksburg

"The New Challenge Of Home Missions" was the book taught in the School of Missions at the First Baptist Church, Vicksburg, by Miss Fannie Traylor. It was a joy to have some of the ladies of the Bowmar Avenue Church in attendance. While it was the first attempt of the Vicksburg W. M. U. to have such a school, the instruction and inspiration imparted gave incentives for another such school. The seven circles were well represented daily and the attendance was gratifying. The Baptist Churches of Vicksburg are looking forward to another School of Missions under the direction of Miss Fannie Traylor. The efforts of the untiring President of the local society, Mrs. I. C. Knox, were crowned with successful achievements.

Leflore County Baptist W. M. U. Rally

Tuesday afternoon, Jan. 17th, ladies from the Woman's Missionary Societies of the Leflore County Association met at the Schlater Baptist Church for an Associational Rally. The Sidon Woman's Missionary Society had charge of the program.

The women from the Schlater Society were at the door and welcomed the visitors. Mrs. W. W. Bettis of Sidon, superintendent of the Associational W. M. U., called the meeting to order, and the hymn "Jesus Calls Us" was sung, after which Mrs. J. M. Pratt of Sidon read the Scripture lesson, making very helpful comments, and called upon Mrs. J. S. DeFoore for prayer. Mrs. R. F. Love, of Itta Bena, the secretary-treasurer, gave a report of the money collected from the societies for Associational expenses, and the expenditure of same for the past year. Mrs. Bettis gave an excellent Address on the Ruby Anniversary; Mrs. Geo. Jarman of Sidon made a talk on Stewardship, bringing out many helpful points. Little Miss Frances DeFoore of Sidon rendered a beautiful instrumental piece on the piano, and this was followed by Mrs. Geo. W. Cain giving a good talk on Tithes and Offerings. Mrs. J. C. Hayes of Greenwood had recently visited the Baptist Orphanage at Jackson, and as the activities of the new Superintendent were drawing special attention to the Orphanage work, and its present needs, she had been asked to tell about it. This proved to be specially interesting, and drew out remarks from others. Mrs. T. R. Henderson, president of the Greenwood Society spoke of all the seven circles of the society having each taken one of the High School girls to clothe, and also of her intention of visiting the Orphanage at an early date. Mrs. Bettis laid emphasis upon what Mrs. Hayes had said regarding the Sunday

Schools of the state, each giving one collection a month for the support of the Orphanage. The program and discussions were closed by a prayer led by Mrs. Henderson, and this was followed by a generous plate luncheon served by the ladies of Schlater.

The next meeting of the Associational Quarterly Rally will be held at Sidon, the Woman's Missionary Society of Greenwood furnishing the program, and this will be in April.

Tsingtao, Shantung, China,
November 22, 1927.

Beloved Friends and Co-Workers:

This will probably reach you through the kindness of our dear W. M. U. secretary about Christmas time when all believing hearts are filled to overflowing with love to the Saviour and tenderness toward one another. I shall be thinking of you and praying for you and enjoying with you that priceless possession "the peace of God which passeth all understanding".

After writing you last winter the war clouds grew heavy around us in Honan and we received suggestions from the Consul about withdrawing from the Interior. Meanwhile we continued our work as long as possible. After Chinese New Year the faithful little Bible woman and I started on a tour of the outstations. At the first place, Yuan Fang, the women seemed eager to hear the gospel message. Day after day and night after night they came to listen and to study. Six evangelists, in a special band that Dr. Harris had organized went to the villages every day and preached to the people who came at night. Groups of northern soldiers were passing through this town en route to Kaifeng. Worn and hungry from their long march, and having no money, they went into houses and demanded food. When they came to the chapel they ate what the evangelists cooked for them then came to my room for something else. I had on hand only "Klim" which I brought forth and told them how to prepare. They did not like it well enough to return for more. The door was forcibly opened once or twice, but the soldiers, upon seeing a foreigner inside, quietly and politely withdrew. Some of the residents, however, were terrified. A member of the Red Spear Society rushed into the chapel for help. He said the soldiers had taken all his money and were about to kill him because he did not give them more. His mother was a Christian and for her sake I loaned him five dollars. In a few minutes he ran in again and said, "Let me hide here

quickly! They are coming to kill me." The evangelist sent him into the yard and he jumped over the back wall just as two soldiers entered the front door in pursuit of him. They would not believe the statement that he was not on the place. "This is he", they said, pointing to one of the evangelists. At the point of a gun they had him remove his upper garments that they might see if he had the symbolic figures of the society tattooed on his body. The evangelist, who is usually smiling, looked rather solemn during that performance. We were all relieved when the soldiers departed in peace. A skirmish between them and the "red spear" men ensued. There was shooting all around us. The soldiers were defeated and fled in confusion. One of them slipped into the chapel and begged the men to save his life by giving him citizen's clothes in which to escape. This they did, showing that we were neutral. The "red spear" member who had come for refuge returned the five dollars with thanks. He said he knew that Jesus protected him that day. We are praying with his mother that he may give up his idolatry in connection with the Red Spear Society and trust Christ for eternal salvation.

While fighting was in progress at Kaifeng we went calmly on with our work at another outstation. But while we were at the third place having splendid classes and meetings a message came that we must return to Kaifeng without a moment's delay. The Naking trouble had occurred and a telegram had come from the American Minister, urging us to leave for the coast at once. Before we could find wheelbarrows to carry us (no one would risk horses on the road, for they knew the soldiers would take them) another messenger came with letter from Miss Walker saying, "Come immediately. We are waiting for you." Upon arriving two days later we found all astir with preparations for early departure to Tsingtao. I had one day in which to pack and arrange for the continuation of the work in nine outstations.

Then we were off to Tsingtao in a freight car which had just been emptied of coal. Dr. Sallee was fortunate to get even that. There were fifteen in our party, including some Chinese friends and co-workers who were returning to Shantung. In that one box car we all ate and slept for two days and nights. Thanks to Dr. Sallee's excellent management, we had a comfortable and pleasant trip.

Since leaving Kaifeng our school compounds have been occupied by six different detachments of soldiers, including cavalry. By this time others may have come in with the re-occupation of the city by northern troops. The buildings have been looted several times. One letter contained this interesting item: "All that Miss Cox has is gone." I left my trunk with kodak pictures and other valuable (?) things inside, but brought most of my good clothes etc. So I have practically all that I really need for winter. We have—Miss Walker, Miss Murray and I—a most comfortable place, especially for "refugees", here in Mrs. Stephen's lovely home. She will doubtless have extra stars in her crown for her kindness to all of us, including those who have gone to Shanghai and other points. Best of all, she has us busy with mission work here and at Tsimi, an outstation.

The latest news from the Interior is that more than thirty have been baptized at the outstations since we came away. Many Christians have suffered loss and some have been persecuted, but most of them have evidently remained true. They desire our prayers. One of the evangelists sees a bright future for the work. He says, "Henceforth there will be an opportunity for Christ's gospel to shine forth in splendor." Let us pray that his prophecy may be fully realized.

With happy Christmas greetings, love and best wishes,
Yours in the Master's service,

Addie Estelle Cox.

P.S.—Shall we pray daily for each other during 1928?

The Baptist Record

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P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word
which must accompany the notice.

East Mississippi Department

By R. L. Breland

That Happy Land

"There is a happy land,
Far, far away;
Where saints immortal stand,
Bright, bright as day.

"O, how they sweetly sing,
Worthy is our Savior King;
Loud let His praises ring,
Praise, praise for aye!"

One of the hymn writers of the
long ago, who wrote for the old Sa-
cred Harp, the dear old book that
our fathers and mothers used to
sing from, wrote the above as his
idea of that Happy Land we call
heaven. The dear old saints of years
long gone sang this good hymn and
wept for joy. There may not be
much rhythm or theology in it, but
there is a sentiment that plays on
the heart strings of all who love
the Lord. The idea and the pur-
pose of the old song are all right.
I love it still and often find myself
humming its words.

The American Indians, when the
white men came among them, had
an idea like unto that expressed in
the song above. Their idea was
based in natural instinct and tradi-
tion, no doubt. It is thought that
the American Indians came from
the lost tribes of Israel; if so this
sentiment is but the lingering of the
Bible teaching of the immortality of
man and the heaven that awaits him
on the other shore. His idea of the
land beyond the river of death was
expressed in "The Happy Hunting
Ground." It was their idea that
when they died that they were go-
ing to a place where game was
plentiful and existence would be one
unmarred hunt. Acting upon this
idea when an Indian died all his
hunting paraphernalia was buried
with him—his bow and arrow (in
later years his gun and ammuni-
tion), his dog, blanket, pot of hom-
iny and money when he had any.
These noble red men expressed their
faith in works. A few years ago

some workmen were digging a ditch
in the streets of Philadelphia, Miss.,
where there was at one time a large
Choctaw town, preparatory to laying
some sewerage lines, when some fif-
teen feet under the surface the re-
mains of an old Indian was dug up
together with a portion of his steel
bow and some bits of pottery, mute
evidences of the Choctaw's belief in
the immortality of the soul and the
happy hunting ground. Perhaps 200
years or more ago this body with its
preparations for the trip to the land
of bliss was buried here. Even
savages believed in the immortality of
the soul and the hereafter.

We Christians have a more sure
word of testimony as to that Happy
Land. The blessed Bible tells us
clearly of that blissful shore. We
have it not from tradition nor from
simple instinct, we have both of
these, but we have the plain word
of God. It is a "Happy Land", no
tears, no sorrow, no pain, no death.
How good it will be to be there!
We also look forward to riches and
rewards over there, but we will not
take them with us; but send them
on in advance. Our deeds of kind-
ness, our words of comfort and love
and our works of righteousness and
service here all go on and are to be
our treasures in heaven. How rich
we may be, but how poor some are
going to be. Heaven and eternal
life are free gifts from God and
come in response to simple faith in
Him, but our riches and rewards in
heaven will be in response to our
faithful service while here on earth.
"Oh, think of the home over there",
is a real truth and wonderful mel-
ody, and will be a sweet reality one
day to all who trust the Lord.

The savage, as well as the saint,
believes in the immortality of the
soul and the Happy Land. Only the
fool does not, according to the word
of God. I know that we will live
after death and that there will be
an eternal, happy home for all the
redeemed. I am so glad that I be-
lieve this with all of my soul. It
is a wonderful comfort as we walk
this vale below.

Notes and Comments

Rev. R. M. Boone, one of our ex-
perienced pastors who has been in
the evangelistic work for a year or
so now, desires to get back into the
pastorate. He has served as pastor
of some good churches of this state
and is well fitted for the work. A
group of country churches will be
satisfactory to him if the Lord di-
rects. He lives at Marks, Miss.

The Leggo Baptist Church of Yal-
obusha County, where the writer has
been preaching one Sunday after-
noon per month for the last two
years, has only about sixteen resi-
dent members; yet on last Sunday
this little band voted to give \$50.00
to Missions and Benevolence this
year. It will also pay the pastor.
I feel that this incident should in-
spire larger churches to greater
tasks and bring shame to some oth-
ers that I know.

The Coffeeville Senior B. Y. P. U.
elected officers recently.

An effort is being made by Rev.
J. G. Lott, assisted by his district
helpers, to see that each Baptist
Church in Yalobusha County ac-
cepts its apportionment of the bud-
get of this county. At least each
church is to be visited and the prop-
osition put squarely up to them. He
is hopeful of the outlook.

SHARON REVIVAL

Brother D. Wade Smith and the
writer recently closed a meeting
with the small but enthusiastic
coast church at Sharon, a commu-
nity about a mile and a half from
the beach, north of Long Beach. We
found the church in need of many
things spiritual on our arrival, but
by the help of the Lord we feel that
they are now going along on a very
sane and constructive program.

The meeting ran only one short
week, rain interpering three nights
as we were off the well beaten path,
so to speak, there being no improved
roads leading to the little church.
We had six additions, three by bap-
tism, two by letter and one restora-
tion. Many other things entered
in to make the meeting a success,
however, in that the membership
was united after having been split
for the past two years, old grudges
were forgotten and the church life
reconstructed. Rev. J. M. Edwards
was called as pastor; a consecrated
man, a safe and sane preacher of
the gospel and one who is for the
missionary program in its entirety.
They adopted their suggested quota
for the year's work. The amount
was \$48.00, about \$16.00 above last
year's quota, which they paid in
full. They will have full time
preaching, prayer service weekly, B.
Y. P. U. and Sunday School. They
have a vision and will not permit
failure to enter into their thinking.
Finances are extremely poor in that
section in that they depend on truck
farming and their crops have failed
for two years, consequently they did
not feel in position to subscribe to
The Record at this time. They will
do so at an early date.

We close in Long Beach on the
29th and then go to Biloxi for a
two weeks' meeting under a tent.
Pray for us.

—M. E. Perry.

THE BAPTIST BIBLE INSTITUTE

The Efficiency Committee recom-
mends that this school, "from now
on relinquish all effort to give ad-
vance courses in theology." We
must confess that to us the reason
for this scholastic degradation does
not appear. Certainly it is a sad
comment on the theological work
done by this institution. There may
arise a question as to the meaning
of the phrase "advance courses in
theology." When we attended the
Southern Baptist Theological Sem-
inary there was only one text book
on theology, and only one year's
course in theology. If students are
to give less than one scholastic year
to theology, why study it at all?
Does the committee mean that this
school shall devote six months or
less to this vastly important depart-

ment of study? Obviously it is un-
fair to curtail distinctive theological
studies of this institution and allow
our other two seminaries to teach
all the more practical studies to
which they would have the Bible In-
stitute limited. If the Institute is
to be restricted in its theological
department, then why not restrict
the Southern Baptist Theological,
and the Southwestern Seminary "in
the practical work of the churches
and missions." If our two other
seminaries are teaching everything
the Bible Institute teaches, why
should not the Baptist Bible Insti-
tute teach everything they teach.
The Bible Institute, when created
by the Convention, was not limited
to certain courses of study. Why
now restrict it to "prep" work.
Neither of our two older seminaries
experienced more rapid growth than
the Baptist Bible Institute. We be-
lieve that it will be generally con-
ceded that the faculty of the Insti-
tute are fully prepared to teach
"advanced courses in theology." In
our judgment, DeMent, Christian, or
Carroll could have taught theology,
and it is for them would have taught
it from a Baptist standpoint. As
we understand it, our two older sem-
inaries have approximately reached
their capacity in number of students.
Certainly this is true of the South-
ern Theological Seminary before
moving into their new quarters. It
is probably true that there are those
among us who would prefer having
only one Seminary. To our thinking
we need three seminaries now more
than we need one. There is a place,
and a much needed place for each of
them.—American Baptist.

BLUE MOUNTAIN COLLEGE NEWS

Y. W. A.

The following girls have been
elected as Circle Leaders of Y. W.
A. for the second semester at B. M.
C.: Kathryn Gober, Nell Anding,
Mertyce Bailey, Pansy Rutledge,
Sallie Rhea Hurdle, Virginia Kin-
say, Moselle Heffner, Lucile Hemp-
hill, Mary Eleanor Drane.

We feel the Y. W. A. will move
forward under the leadership of
these fine girls. One of them, Miss
Pansy Rutledge, has already proven
her ability in the splendid "Ruby
Anniversary" program rendered at
the General Assembly meeting
Wednesday night.

We are eagerly looking forward
to the Y. W. A. Study Course Week,
which begins January 30, 1928. The
workers who have been chosen to
teach this course are Miss Frances
Traylor, whom we all know and
love, and Miss Cornelia Rollow, who
is also loved and admired by those
who know her.

A large number of the students
were off the campus Sunday and
Sunday night, thus causing the rec-
ords in Sunday School and B. Y. P.
U. to be rather low. The students
have returned now, though, and are
ready for a new semester of good
work, and we are sure the records
will show a marked increase next
Sunday night.

—Ruby Talbot, B. S. U. Reporter.

THE PASSING OF PERCY C. RATLIFF (A Man of Affairs and Servant of the Lord)

Greatly grieved was the editor of this paper when it was announced Saturday morning, January 14, that P. C. Ratliff was dead. He was taken ill in his office the day before and died Friday night, age 66.

A more noble Christian gentleman or a man more richly deserving of the esteem of a multitude of friends could not be found.

As a citizen he was honored and revered by all who knew him. His business friends believed in him absolutely. In civic affairs he was a leader and counsellor and was interested in every movement which made for the betterment of the people. He was a leading figure in the Alabama Anti-Saloon League and was for many years its treasurer.

But he greatly excelled in his activities as a church and denominational servant. He was a teacher in his Sunday School and deacon of the First Baptist Church of Birmingham for many years; was moderator of the Birmingham Association and chairman of the board of trustees of Howard College, which institution fittingly conferred upon him the LL.D. at its last commencement; was a member of the executive committee of the Southern Baptist Convention. He delighted in studying denominational affairs and was probably more familiar with the general work of the Southern Baptist Convention than any other layman in Alabama.

He was a warm personal friend of this writer and he more frequently visited the office of the Alabama Baptist than any other man. He often got so full of his own thoughts on the work of the Kingdom of God he would just have to talk it out with some one. On two or three occasions in the company of others we jestingly said "Brother Ratliff gets so full he just has to unload and so he comes over to the office to find a sympathetic listener." "Well," he said, "You preachers unload on the laymen so often I just have to do it to keep things evened up." But P. C. Ratliff always had something to say. He had the power of discrimination that few men possess. His judgment had to be reckoned with touching every matter of denominational interest. Yet he was modest, unassuming, gentle, considerate, kind-hearted, true.

Just a few days before his death we had lunch together and here we state a fact for which we have no explanation: At the time we had a distinct and vivid impression that Brother Ratliff's days were numbered. We do not explain such premonition but it is a fact.

Four men have passed out of the First Church who have left this writer poorer in personal friendship: Dr. A. J. Dickinson, Senator Frank S. White, Judge L. J. Haley and now Dr. P. C. Ratliff. May a Father's mercy rest upon those of the families who are left behind.

The funeral services were conducted at the First Church on Sunday afternoon, January 15, by Dr.

J. R. Hobbs and Dr. B. D. Gray, who was Dr. Ratliff's brother-in-law. The church was filled with his admirers and sorrowing friends.

Surviving are the widow, a son, W. T. Ratliff; the daughters, Mrs. John B. Cox and Mrs. J. Stanley Lewis, all of Birmingham; three brothers, W. D. and Paul Ratliff, of Jackson, Miss., and Clifton Ratliff, of Oklahoma City, and four sisters, Mrs. B. D. Gray, of Atlanta; Mrs. Calvin Ballard, of Oklahoma City; Miss Mary and Miss Jeanette Rat-

liff, of Raymond, Miss.

Active pallbearers were the life deacons of the First Baptist Church. Honorary pallbearers were the faculty of the board of trustees of Howard College, members of the Penn Mutual Life Insurance Company, deacons of the First Baptist Church and members of the headquarters committee of the Anti-Saloon League of Alabama.

SIDON

In answer to an appeal of our Superintendent, through your splen-

did paper, the Sidon W. M. S. asked for and was given the pleasure of clothing one of our young ladies in the Orphanage.

Our Sunday School voted unanimously to give one Sunday's collection to the Orphanage. Am sure you will soon hear from more of our organizations for the same cause. There are no people more loyal and generous than of Leflore County.

Yours in the work,

—Mrs. W. W. Bettis,
Supt. W. M. U., Pres. Sidon W. M. S.

The Memorial Breastplate



"And thou shalt make the breastplate of judgment with cunning work. . . . And thou shall set it in settings of stones, even four rows of stones: the first row shall be a sardius, a topaz and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate and an amethyst. And the fourth row a beryl, an onyx, and a jasper. . . ."

Exodus Ch. 28: Vs. 15-20.

Aaron, the high priest, was commanded to wear the breastplate with the names of the twelve tribes of the children of Israel on the twelve precious stones before the Lord for a **Memorial**.

Quite remarkably these precious gems and others are found in minute crystals in the superb modern **Memorial** stone

Winnsboro Granite

"The Silk of the Trade"

When the surface of this granite, which is a composite of these and other actual precious stone crystals, is highly polished, all the scintillating beauty and color of these minute jewels become visible.

Be sure that the monuments you buy are cut from genuine Winnsboro Granite. Like other high quality materials there are many inferior substitutes which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintegration and discoloration.

When you have purchased a monument specifying Winnsboro Granite, write us giving name of your Memorial Merchant, and we will send you a polished Winnsboro Granite paper weight.

Winnsboro Granite Corporation
Rion, South Carolina



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Jack

Dear Mr
I am

The Children's Circle

Mrs. P. I. Lipsey

My Dear Children:

Already, tho' only a week has passed since I made the request for the contribution for the Orphanage room, I have a number of responses, enclosing money. In a very short time, we will have the money to furnish one room, I believe. Isn't that fine?

How many of you have a baby brother or sister? Read the verses below, and see if they make you think of your baby.

Of Bettie

A wee brown bird perhaps you've spied,
Who hides her head in mother's breast!
Nor would in other spot abide,
While she can stay in her home nest.
Perhaps a kitten plump you know,
Quiet, serene, secure of charm,
Accepting all you may bestow,
Safe in your arms from all alarm.

Like these is Bettie, but far more,
Our little child with upcurled hair,
With tinted cheeks that dimples bore,
With great brown eyes that questions bear.

Today she ends her first sweet year,
Completes that cycle safe and sound!

Today we greet her without fear
In one-year olds the whole world round.

Here is your Bible verse: Whoso putteth his trust in God shall be safe (Prov. 29:25). Look for the list of contributors next week.

Dear Mrs. Lipsey:

Mamma found the Children's Circle page in The Baptist Record, so I am going to tell you something.

I am a little boy six years old. I live at Rawls Springs. I go to school. We live near the school campus. I am in the first grade. My Papa and Mamma are living and my grandmother is living with us. My grandfather died on August the 6th, 1926. We all sure do miss him. We carried some sea shells and put on his grave Christmas day.

Santa Claus brought me a set of tools—saw, hammer, square, brace and bit, screw-driver and ruler, and an erector set. I can build a lot of different things with them. I like my tools the best.

Mamma says I might be writing too long a letter, so I will tell you about my brothers and little nephew and my pets next time. I wish everybody a happy New Year.

Your little friend,

Archie Donald Graham,

Hattiesburg, Miss. (R. No. 6).

Be sure to write again, but first talk to Mamma about our Orphanage room. All the mamas are our partners.

Jackson, Miss., Jan. 7, 1928.

337 McKee St.

Dear Mrs. Lipsey:

I am glad I have a page in grand-

mother's paper. I am a little girl 7 years old, blue eyed and golden hair. I go to school. Am in the 2nd grade. Santa was good to me. Brought me perfume and lots of other things, and I have memorized your verse in the Bible.

Wishing you and all the members of this page a happy New Year,
Christine Cotten.

This is your paper, too, Christine, as well as Grandmother's. I think I know your grandmother.

Longview, Miss., Jan. 15, 1928.

Dear Mrs. Lipsey:

I am a small boy just five years old, but I want to write a letter. I have a brother older than I am and one younger than I am, and have a sweet little sister. She will soon be 2 years old. I wish you all could see her play with her doll and kitty. She loves them so much. I got a cap pistol Christmas and a little pocket knife. I like my little pistol so I can play shooting rabbit. We live in the country where there are a plenty of rabbits, so I and my brothers play rabbit hunting. Well, I must close, and maybe my older brother will write sometimes.

I am, William Huffman.

How many rabbits did you kill last time, William? Do you know the "poetry" about "For rabbit hot, for rabbit cold"?

Longview, Miss., Jan. 15, 1928.

Dear Mrs. Lipsey:

I am going to write a few lines and tell you how glad I am to see the children's letters in The Baptist Record, for I am a little girl myself 12 years old, and I hope you do welcome me to the Children's Circle, for we do gladly welcome the paper to our home each week. Now I'll tell just how I enjoyed Christmas holidays. I didn't get to visit any, but I was so glad to have company, as both my Grandmothers were with us, also some of my aunts and uncles and cousins and friends, which made it a pleasant time for me. My school teacher gave a Christmas tree for the school children and we all certainly did enjoy it. There were presents on it for all of us, and also a lot for our teacher.

With lots of love and good wishes to all of the Circle readers, I am,
Your friend, Mildred Huffman.

P. S.—If any one of the readers of this page can give me the address of Bro. Tom Smith, I would be glad to get it, as we heard he was in a hospital. We would like to hear from him, and I will appreciate the kindness so much.

Your friend, Mildred Huffman.

We are surely glad to have you with us as a member of our Circle, Mildred, and want you to write often.

Longview, Miss., Jan. 15, 1928.

Dear Mrs. Lipsey:

I will tell you what Santa brought me Christmas. He brought me a

pretty doll, which I like better than anything else. I got several presents from my school teacher and school-mates. I guess you girls would like to know how I look. I am a little girl almost eight years old. I have dark hair and eyes and am slender. So now someone else write and describe their looks. We went to church today and heard a good sermon preached. We do not get to go to church every Sunday as we live in the country and just have services twice a month. I will close, with a good wish for a happy New Year.

Your friend, Annie Huffman.

Does it please you as much to be slender as it does the bigger girls, Annie? I know of a little girl at the Sanatorium who got 17 dolls Christmas.

Dear Circle:

Will you let a Grandpa in long enough to look at your happy faces and have a short talk with you? I love the company of children. Don't you think I ought, when I tell you I taught fifty schools before my nerves went down to where I was forced to quit?

I am glad, first, that dear Mrs. Lipsey has decided to let you have a voice in The Baptist Record. I turn to your page first and read your sweet letters, and, second, I am glad she has suggested that you raise \$50 to furnish a room at our Orphanage. What are we worth if we are not willing to serve others, and especially those poor, homeless, motherless children? I am sending \$1.00 to help start your subscription.

If you will turn to The Record dated Oct. 27, page 14, you will see the obituary of our darling little Norma. It hurt so badly to have to give her up. The Lord knows best!

I had better hush and listen to you.

J. L. Williams,

Enterprise, Miss. (R. 3).

The children and I, Bro. Williams, are glad that our Circle has interest enough to draw into it a grown gentleman. We give you the hand of welcome, and thank you very much for the money.

Batesville, Miss., Jan. 19, 1928.

Dear Mrs. Lipsey:

I'm a little boy five years old; have gray eyes and light hair. Have a baby brother named Ralph. Santa Claus brought me a pretty red wagon, a lantern and a truck. I like my wagon best. I've learned to ride my sister's bicycle.

Thank you for room in your Circle.

Boyce Keating, Jr.

Don't let the truck run into the wagon, Boyce. If you keep the red lantern swinging, probably it won't.

Mize, Miss., Jan. 19, 1928.

Dear Mrs. Lipsey:

I am so glad the children are to have a page in The Record. I am eleven years old, and go to school and am in the sixth grade. I have a fine teacher, Miss Media Collins. Daddy takes The Baptist Record. I always read the Children's Circle. Well, I will stop now and let my sis write. I will give you a description of myself. First, I have brown hair

and eyes and fair complexion, and am small for my age.

Please print this, as I want to be a member of the Circle.

Your friend, Priscilla Wells.

We have about 85 members of the Circle now, Priscilla, I am sure, and we are glad to have you and sister join.

Mize, Miss., Jan. 19, 1928.

Dear Mrs. Lipsey:

I am a little girl eight years old, and go to school. Am in the third grade. I enjoy reading very much and always read the Children's Circle. I sure am proud of the Circle.

I guess I had better stop and study my lesson now. Dear, please print this.

Your friend, Lois Wells.

I wouldn't miss printing it for anything, Lois. We are "proud" of your letter.

Pinola, Miss., Jan. 19, 1928.

Dear Mrs. Lipsey:

I am a little girl ten years old and am in the sixth grade at school. I also take music. My school teacher's name is Mrs. May Boggan, and my music teacher's name is Mrs. Mary Hudspeth. I have blue eyes and long black curly hair. I have two brothers larger than myself and two sisters smaller than myself too. I have a good Mamma and Daddy. I go to Sunday School every Sunday and B. Y. P. U. every Sunday night. I like to read The Baptist Record very much. Santa was sure good to us all. I would like to hear from some of you—so write.

Your true and loving friend,

Annie Mae Allbritton.

You have a great many blessings, Annie Mae, and must be a thankful little girl. Can't you and the two brothers and two sisters help us with our Orphanage room?

Bay Springs, Miss., Jan. 21, 1928.

My Dearest Mrs. Lipsey:

I am glad you are editing a Children's Circle in The Baptist Record. I am a girl 12 years of age, and have blue eyes and light hair. And I read the last week's Record. You asked if we were willing to pay 25c. I will be willing, if anyone else.

Well, I guess I had better close for this time.

Your friend, Ethelyn Ainsworth.

It seems as if nearly all of us are willing, Ethelyn. But I didn't mean to set any special sum, but that each one should give what he could.

Purvis, Miss., Jan. 21, 1928.

Dear Mrs. Lipsey:

I enjoy reading The Baptist Record very much. My Daddy looks forward to its coming every week, and I'm glad we have a Children's Circle. I am enclosing ten cents (10c) in this letter for the Orphanage, and intending to help some more. I think every little boy and girl would like to help. If you don't have the money ask mother or dad for it. I'm sure they will give you the money. Mine did.

Let us all continue to write to the "Circle" and help the Orphanage.

Your friend, Rex Stewart.

Thank you, Rex, and I hope all the boys and girls will do as you did, and help us.

Sunday School Department

SUNDAY SCHOOL LESSON

Feb. 5, 1928.

JESUS MISUNDERSTOOD AND OPPOSED.

Mark 3:19b-35; 6:1-6.

(From Points for Emphasis by H. C. Moore.)

Golden Text—He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name. John 1:11, 12.

1. THE CHARGE OF INSANITY aroused the fear of his friends. Jesus had just healed a demoniac and the fame thereof spread through the city and vicinity. Anew the multitude collected around him and thronged close upon him and were so attent upon his words and work that they allowed neither themselves nor him the opportunity to partake of their usual meals. Of course such tense activity and such unrelieved strain without a moment for physical refreshment and recreation was taxing to the limit of one's mental and bodily endurance. So when his friends heard of it they determined upon his relief. And the course they decided upon was to raise the suspicion of insanity and bodily to lay hold upon him, taking him by force from the scene of his labors.

2. THE CHARGE OF DEMONISM was embodied in the blasphemy of the scribes. The new Teacher in Galilee had aroused interest and animosity among the theological circles of Jerusalem. Hence a deputation of scribes came down from the metropolis to the scene of his labors. As soon as they saw his popularity and beheld his work, particularly the casting out of the demon, they at once pronounced the definite and blasphemous charge against Jesus that "he hath Beelzebub, and, by the prince of the demons he casteth out the demons." It was a most malignant accusation attributing to Jesus a diabolical spirit and attributing his blessed work to the prince of demons. To what depths of unbelief, envy, and malice had they descended! But note the reply of Jesus. He called his vile accusers and boldly answered their malicious charge. "How can Satan cast out Satan?" The thing is inconceivable. Likewise the kingdom rent within itself cannot stand and a house divided against itself must surely fall. Thus Jesus effectually disposes of the charge that he by Beelzebub had cast out devils. On the other hand, he shows that in order to cast out devils he must first antagonize and overcome Beelzebub, even as one must first bind a strong man before he can enter the strong man's house and spoil his goods. Thus Christ proves himself the victor over, instead of the ally with,

Beelzebub. He then proceeds with the comment on the eternal sin. On the background of the scribes' charge attributing to Jesus Satan's character and attributing to Satan the work of Jesus, our Lord makes the severe and terrible comment concerning blasphemy against the Holy Ghost. Such a sin will never be forgiven because "it is the complete rejection of the only power that can awaken repentance." Such a man is guilty of "an eternal sin," a state of sinning which continues in bitter defiance to God forever and ever. Beware of the blasphemy of the scribes!

3. THE CHARGE OF FANATICISM was implied in the unbelief of his fellow townsmen. He had just started on his third preaching tour of Galilee. His disciples accompanied and assisted him. The first step was in the city of Nazareth where he had spent the long silent years. On a former visit he had been rejected with violence. Would his home people hear him now? On the sabbath day he appeared as usual in the local synagogue. Of course he was the teacher for the day. He began his instructions speaking as man had never spoken. His hearers were first astonished at his amazing ability. Then they began to inquire into the secret of his power. Where did he get it? What was the source of his wisdom? What invisible dynamo had he tapped in order to work such miracles? Then their inquiry became tinged with skepticism and scorn. They thought of him as the local carpenter whom they had known for years. And they knew also every member of his family. Why should he now set himself above them claiming to be the Messiah? So the popular astonishment and inquiry ripen into outright opposition. Their hearts repelled him. Of course he took in the situation at a glance. He found the explanation in the proverb that a prophet gets honor everywhere else except at home. Moreover, he was limited in the exercise of his power which was available to his home town as much as to others. But their unbelief kept him from doing any mighty work. However, the few sick folk who came into his presence were cured of their maladies. He marvelled at the monumental unbelief of the people who had known him all his life and went on his way to other and readier fields.

The Cause Of Israel's Dispersion.

Some of God's people hesitate to emphasize certain divine truths, because they are afraid that they might be misunderstood and cause those who know not the truth to get an idea that they have a permit to get their fill of sin.

While emphasizing the doctrine

of grace I have heard it said: "That is a dangerous doctrine, I would not want my children to be taught such doctrine".

The subject that I am now about to discuss causes me to hesitate to write without first explaining that I believe with all my heart that God's people should be the best people in the world; and should spurn sin as they would a poisonous adder, and live so far above the ways of the world that men would be compelled to honor and respect them as citizens and Christians separated unto God, with pure motives, lofty ideals and good purposes.

Reading the history of Israel from the land of Egypt to their dispersion among the nations; and studying the cause of their rise and fall has led to the writing of this. The Israelites were repeatedly told what to do that would cause God to bless them and sustain them in the land that He had given them. And were repeatedly warned against the violation of certain laws which would surely bring about the very calamity which did eventually come upon them under which they are still suffering. Now the question arises: What was Israel's chief sin which caused their lamentable fate? Was it failing to keep the ten commandments? Or, in other words: was it carnal wickedness, lust of the flesh and lawlessness? I want to answer very emphatically, No!—a thousand times No! It's true that such conditions naturally followed their chief sin. But such things were not primarily the cause. "A dangerous doctrine": some will say, preparing to throw down the paper. But wait: such thoughts were anticipated before I began to write, hence the explanation at the beginning of this theme. What was Israel's chief sin which brought down upon them the wrath of God, which has caused them these centuries of sufferings? In a word, it was religion. Notice: not the lack of it, but religion itself, corrupted religion. Not immorality, but morals wrapped up in a false religion. When Moses repeatedly instructed the people to: "Obey the voice of the Lord thy God, and do His commandments and statutes," (Duet. 27:9), what did he mean? Was it for them to keep the ten commandments, to live righteous; or, as we might say, to live sinless? By no means. It is true that such was enjoined upon them. But that was not what Moses had in mind, as he was led by the Holy Spirit to urge upon them, time and again the importance of keeping God's commandments and statutes. God never would have driven them out of the land for their breaking the ten commandments. For in Solomon's prayer at the dedication of the Temple (prayer that God endorsed and highly honored) he said: "For there is no man that sinneth not." (I Kings 8:46). The ten commandments were given for the specific purpose: "that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19) not to bring righteousness and blessing. "For if there had been a law which could have given life,

verily righteousness should have been by the law." (Gal. 3:21). "For by the law is the knowledge of sin." But what commandments and statutes was it, that Moses urged upon them to keep? It was the commandments and statutes which God gave to Moses as a remedy for sin. The sacrifices and blood to make atonement for sin.

And so it was the great sin of Jereboam, "which caused Israel to sin" which we are reminded of so much as we read the history of Israel, that caused the beginning of their downfall. And that sin of Jereboam was the rejection of God's plan of making atonement for their sin, and setting up a false religion and strange altars in its stead. And so today, the great sin of Christendom is not worldliness and carnal wickedness (while that is bad enough), but it is their rejection of God's remedy for sin.

And such was the trouble with the religion of the Israelites when Jesus was on the earth in the flesh. Jesus never rebuked the people for their immorality, but for their religion. Oh! that the ministers of the gospel of grace could get a vision of the cause of so much sin and misery! It is not to be found in the breaking of the ten commandments, but in the rejection of God's mercy through grace, and setting up a false religion of "do and live."

"Shall we continue in sin that grace may abound? "God forbid." It makes my heart sick when men turn away from God's grace with the excuse that such would license men to sin. It is the Devil's subtle scheme to silence God's ministers from the theme of grace.

J. E. Heath,
Winona, Miss. (R. 6.)

Mr. and Mrs. Stanley Armstrong of Memphis are singing in a meeting at Northwestern Baptist Church, Detroit, Mich. Dr. W. W. Bustard, formerly of Euclid Ave. Church, Cleveland, is preaching. The Armstrongs are booking meetings for 1928, c/o Bellevue Church, Memphis, Tenn.

Your Boy

should be taught to save.
It is a habit that is well
worth cultivating.

BEGIN HERE

The Merchants Bank & Trust Co.

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Doris Junior B. has kept a year and one year ready be Doris on her leader it makes go at night out Doris less. She sleep un Sometime gles, turn what's th she has reads he back in And Mrs to have a of such a old Janu Y. P. U. secutive

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Mary ing Sec mediates port of t ganized l progress. January ey is th Campbell Elizabeth Cocke, Loyd Ch Klaus, T ry, Corro Ballard Group C son, Cho course with sev the cour erage, k ings, sev age atte They are this quan

Are you U.

Ovett B. During the Ovet entertain oring th Harper ranged p and caro mediate prayers the Senie an appro entire a marched which ev offering

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Junior Bible Readers Certificate Awarded

Doris Kinnon is a member of the Junior B. Y. P. U. of Kosciusko and has kept up her Bible readings for a year and her leader writes for the one year certificate, which has already been sent. We congratulate Doris on this good work and quote her leader: "Doris' daddy says that it makes no difference where they go at night or how late they stay out Doris reads her Bible regardless. She told me that she couldn't sleep unless she had read her Bible. Sometimes she gets in bed and wiggles, turns and squirms and wonders what's the matter, then remembers she has not read her Bible, gets up, reads her daily reading, then gets back in bed and right off to sleep".

And Mrs. Maxwell adds: "It's a joy to have a small part in the training of such a girl; she was twelve years old January 17th." This Junior B. Y. P. U. has been A-1 for two consecutive years.

Are you going to visit The "B. Y. P. U. Idea" Trade Store?

Macon Intermediates

Mary Agnes Maury, Corresponding Secretary of the Macon Intermediates, sends in an interesting report of their work. The union, organized last August, has made rapid progress. They elected new officers January first, and Miss Annie Hick-ey is their Leader; Mrs. H. J. Campbell, Bible Readers Leader; Elizabeth Dorrah, President; Lucille Coker, Vice-President; William Loyd Chancellor, Secretary; Julius Klaus, Treasurer; Mary Agnes Maury, Corresponding Secretary; Sarah Ballard and Ethelen Campbell, Group Captains; Woodford Lee Wilson, Chorister. They had a study course shortly after organization with seventy-five per cent taking the course; they have a good average, keeping up their Bible readings, several tithers, and an average attendance of eighty per cent. They are working to be an A-1 union this quarter.

Are you going to visit The "B. Y. P. U. Idea" Trade Store?

Ovett B. Y. P. U. Entertains Pastor

During the Christmas holidays the Ovett B. Y. P. U. gave an entertainment at the school house honoring the new pastor, Bro. L. H. Harper and his wife. A well arranged program of Christmas hymns and carols were sung by the Intermediate and Junior girls; several prayers were offered by members of the Senior union. Bro. Harper made an appropriate talk, after which the entire audience, led by the Juniors, marched by the big stocking in which every one dropped a free will offering to be paid on the piano

debt, while the pastor and Mrs. Harper stood near by and shook hands with each one, taking time to learn each respective name. The line of march led to a room that had been prepared for each separate department; here every one was served tasty sandwiches, cake and a hot drink, then such a good time everybody had, playing games and doing stunts. A late hour arrived unaware, when all reluctantly said good night. Every one had a good time and left with a feeling of gladness that they had been there.

—Reporter.

Are you going to visit The "B. Y. P. U. Idea" Trade Store?

First, Vicksburg, Completes General Organization

Associate Director J. M. Menger sends in report of the completion of the General B. Y. P. U. Organization for the First Church, Vicksburg. The following were elected to the several offices and you will note that a new officer was added to the required corps, that of Corresponding Secretary. Director, Otis P. Eure; Associate Director, J. M. Menger; Secretary, W. S. Burke; Corresponding Secretary, Ralph Adams; Pianist, Kittye Butts; Chorister, Mrs. W. S. Burke. This is a fine line up and will give the church a splendid opportunity to do some real training. The Adult union has been reorganized. After doing without it awhile its value was more in evidence and consequently was reorganized. The two churches in Vicksburg will cooperate in a city-wide B. Y. P. U. Training School during the week February 12-17.

Are you going to visit The "B. Y. P. U. Idea" Trade Store?

Indianola Has B. Y. P. U. Training School

It was the pleasure of both State B. Y. P. U. workers to be with Bro. and Mrs. Crittendon for several days in January for a study course. The Juniors met each afternoon and the Intermediates and Seniors each evening. Mrs. Crittendon, the B. Y. P. U. Director, had everything well planned ahead of time and the results therefore were very satisfactory. The Indianola Church is one of the best churches and Bro. Crittendon one of our best pastors and, we might add, Mrs. Crittendon is one of our best B. Y. P. U. Directors. With these three facts we can but look for good results from the B. Y. P. U.'s.

Are you going to visit The "B. Y. P. U. Idea" Trade Store?

Brookhaven Elects Director

Brookhaven changes Directors, electing Miss Bernice Dupree to that high office in the church. Miss Du-



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Lyn-Kloth Tea Napkins

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For Your Parties

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For instant use at home or church socials. Enables you to entertain in good taste without excessive cost. Send 25c for sample box and earn \$25 to \$50 supplying your friends at liberal profits.

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offered in our 1928 catalogue. Send 25c for copy and present to your society. Money refunded if plans not applicable. Many churches using them.

COUPON Date.....
GILLMORE BROS., Blossburg, Pa.
Please mail 1928 catalogue with 12 plans
Sample Package Embossed Initial Tea Napkins ☐
.....enclosed. (Check items above desired)
Name.....
Address.....

pre is well qualified to fill the office, having been in B. Y. P. U. work since a little girl. She has held every office and served last as Leader of Mississippi's First Honor B. Y. P. U. for 1926, receiving the state Junior banner at our last convention. Miss Dupree also holds the office of President of the District Six B. Y. P. U. Convention, the first girl or woman ever elected to that place in the state. We congratulate the Brookhaven Baptist young people on having as their B. Y. P. U. Director Miss Dupree, whom they all know and love and who will lead them in a worthy way. The church completed the General Organization, electing as Associate Director Miss Elsie Harrington; Secretary, Alvin Bentz; Pianist, Eleanor Chandler. These will serve well in the places they have been elected to, having already been tried and found faithful.

Are you going to visit The "B. Y. P. U. Idea" Trade Store?

Duties of the B. Y. P. U. Sponsor (An excerpt from the Junior Leader's Quarterly)

1. Each local leader in conference with the sponsors will decide what the duties in that particular place shall be. There are no set rules.
2. If possible, there should be a sponsor for each group. The sponsor is not to act as group captain—that is the member's privilege—but she is to be to her group what the leader is to the entire union. These duties are usually hers (or his): (1) Meet with the group each month to go over the program and see that all parts are understood and properly prepared; (2) see that each committeeman is doing his work (3) maintain order in the group during the meeting; (4) have the group captain sit at one end of the group and the sponsor at the other, unless for purposes of discipline, it is wise to follow some other plan; (5) meet leader monthly for conference concerning work of group, problems, etc.; (6) help leader with committee meetings; (7) plan definitely to have group 100 per cent.
3. When necessary for the leader to be absent, a sponsor serves in her place.
4. A record sponsor assists the

Junior secretary in securing the records in the meeting and in properly keeping the records. Let the Junior do the work; the sponsor "superintends" the job.

5. Cooperate always with the leader. The sponsor's task is to lighten her load, not to create another problem. Follow her leading.

The Accused: "I was not going forty miles an hour—not twenty—not even ten—in fact, when the officer came up I was almost at a standstill."

The Judge: "I must stop this or you will be backing into something. Forty shillings."

The man and the girl were alone on the lawn in the moonlight. She had become incredibly sentimental, and turning towards him said in a faraway voice, "And would you have loved me just the same if you had never met me?"

FOR SALE

In Clinton, Miss., nice walking distance from Mississippi and Hillman Colleges and High School, a good six room house with entrance hall and bathroom, with water and lights installed. It has four large lots, all joining, which gives ample room for chickens, cows and hogs.

Just an ideal place to live, rear and educate your children. This is only twenty minutes' drive from Jackson over fine concrete road. May be had now at real honest-to-goodness bargain.

Call or write,

Dr. Harvey F. Garrison,
Jackson, Mississippi.

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Church and Sunday School Furniture

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COLLEGE COLUMN

MISSISSIPPI COLLEGE NOTES

Ministerial Association

The Ministerial Association of Mississippi College meets every Tuesday and Friday night for thirty minutes of devotion. These short and informal meetings prove to be very helpful and inspiring to those who attend. For the last several meetings if one were standing just outside Dr. Patterson's class room, where the Ministerial Association prayer meetings are held, he would observe that the preachers are carrying their Bibles to the prayer meetings with them. There is a good reason for this because they are studying the book of John, chapter by chapter, one chapter during each meeting. One student will read and comment on the chapter while the others listen.

The ministerial students are doing a fine service in Jackson and vicinity by preaching in the jails, penitentiaries, and other places of confinement in Hinds and Rankin Counties, and the Old Ladies' Home; and preaching and visiting in the hospitals. Many shut-in lives have been blessed because of the visits of these ministerial students. Some of the students are pastoring churches. These churches are all meeting their apportionment in the 1928 Cooperative Program.

Many of the ministerial students are outstanding characters on the campus. We all need the prayers of the brotherhood that our lives may be outstanding and that we may be true to our calling.

A Real Need in Mississippi College

The students of Mississippi College who have the religious work of the college at heart are deeply grateful for the State Convention Board's recommendation in its annual meeting December 12th and 13th. The recommendation was as follows: "That this Board request each of our denominational colleges to maintain a religious worker whose duty shall be to direct definite religious training in the student body". For several years the student religious leaders in the college have felt the need of some person to direct the religious work in the student body. In February, 1927, the students who attended the All-Southern Baptist Student Conference in Birmingham, Alabama, held a "Recall Birmingham" meeting. In this meeting, after prayer and deliberation, it was decided that a definite program of prayer and effort would be entered into toward the end of securing a full time Student Secretary on our campus.

A committee was appointed to secure information as to the need of more definite religious effort in the student body. A careful checking up of preaching services, Sunday School, and B. Y. P. U. attendance disclosed the fact that not over one hundred and twenty-five members of the student body were attending these services regularly. This session conditions have been about the same, perhaps a little better. Last

year the Life Service Band died. The noon-day prayer meetings are not attended as they should be.

The committee had a conference with the college authorities about the matter and were confronted with the problem of finances. We grant that it is a perfectly legitimate problem. Every institution has to face the same problem when it expands or puts on new projects.

In Mississippi College on a basis of expenditure of each one hundred dollars last year, \$8.50 went to develop the students physically, and \$91.50 went to develop them mentally. This is a very good proportion and calls for no criticism, but we would be made extremely happy if the administration should see fit to devote a small percentage of these funds to the employment of a person to direct the spiritual growth of the students.

Does a definite religious program, carried on by one who has been trained for this purpose, bring results on the campus of a denominational college? We think it does. The Convention Board thinks so. Two Baptist colleges in Mississippi have proved it so. Baptist colleges and universities all over the South have proved it so. Results in the lives of students who have been reached by these workers have proved it so.

This is not a problem of the administration alone; nor a problem of the Convention Board alone; nor a problem of the students alone; but it is the problem of the Baptists of Mississippi—our problem. Pray with us that the Lord's will may be done in the matter.

—Keith C. Von Hagen,
President of the B. S. U.,
Mississippi College.

TUNICA AND DUNDEE

The writer of these lines has been on this field since the first of the year, having moved here from a period of ministry with the saints at Sumner. The Tunica Church has recently completed a magnificent building erected under the leadership of Brother John Measells, now of Pontotoc. Due to the financial strain in connection thereto it was thought wise to lighten the burden locally for the next year or so. With this object in view an arrangement was made with the congregation at Dundee to have a pastor in common. The fields are close and the work moves off in an encouraging fashion.

Our Book has something to say about letting him that takes off the armour do the boasting rather than he that puts it on. I might add that both congregations have accepted their part of the burden of our denominational enterprises and we shall operate under a single budget including everything other than building debts.

The church at Sumner has formed a cooperative agreement with the congregation at Duncan and interested brethren might address Mr. John Stephens, Chairman, at Sumner.

—Frank Q. Crockett.

SOUTHERN BAPTIST SUNDAY SCHOOL CONFERENCE AT GREENVILLE DRAWS LARGE ATTENDANCE

Program of Practical Methods and Inspirational Features Marks Second Annual South-Wide Meeting of Sunday School Workers

By James W. Merritt

The Southern Baptist Sunday School Conference that met in the historic city of Greenville, S. C., on January 17-20 was, in reality, a group of conferences, holding separate meetings during the day and coming together for a great central meeting each night. If large attendance, well-prepared programs, good music, superb entertainment, happy fellowship, strong speakers and capable leadership, together with ideal weather conditions, can produce a great meeting, the one held at Greenville is justly entitled to be so rated.

The attendance was not only surprisingly large but thoroughly representative and well distributed over the entire Convention territory. More than two thousand were present from beyond the confines of Greenville County and the registration from within the county was over one thousand. It was stated that twenty states and one foreign country were represented, and the people came from city, town and open country, they came by automobile and by train and they came with the serious purpose of getting something that would enable them to render more effective service in that phase of Kingdom work that we call the Sunday School. Those who came were in no wise disappointed, because the program was practical, inspirational and all inclusive, covering Sunday School administration, complete departmental and class activities, church administration, church architecture, and daily vacation Bible school work.

The Greenville Conference served to reveal anew the high standard of leadership with which we are blessed in our Sunday School Board, because it was this great agency of Southern Baptists that promoted the meeting. Appearing on the program were the skilled specialists from every department of the Board and also pastors and other local church workers from over the South who have been conspicuously successful in the promotion of Sunday School work. Large use was made of the various state Sunday School secretaries and approved workers in both the general meetings and departmental conferences.

The general meetings were presided over by W. M. Wood, W. F. Powell, John A. Wray, John D. Freeman and Powhatan W. James of Nashville, and the divisional meetings were under the direction of the secretaries of the various departments. Arthur Flake, Harold E. Ingram and J. N. Barnette were in charge of the Administration division, William P. Phillips was in charge of the Young People's-Adult division, Miss Mary Virginia Lee of the Intermediate division, Miss

(Continued on page 15)

IN MEMORIAM

Obituary

On the 8th of January, Ruth Brickle, youngest daughter of the late Cheatham and Mrs. Ruth Brickle, met with sudden and tragic death in her home town, Senatobia, Mississippi, while driving with two friends, by the collision of the car and a special excursion train. Death was instantaneous, and three bright young lives passed into eternity without pain, or dread of the sudden close of life.

Ruth Brickle was born in Senatobia July 21st, 1911. She was deeply beloved by a devoted family and a wide circle of friends. She was beautiful of face and form, winning in personality, and a devout Christian. When thirteen years of age she was converted and united with the Baptist Church. She was a faithful Sunday School pupil, and an efficient leader in young people's work. For some length of time she had been the consecrated president of the B. Y. P. U. Sr. Her influence for good was felt by all of her associates, and her pure, sweet life was a splendid example of consistent living.

This lovely girl was from her entrance in primary school, through grammar and high school, a brilliant and faithful student, always giving her best efforts to the work at hand. She would have graduated in May. A life of great usefulness seemed opening before her.

While the heart-broken mother, devoted brother, Joe, and loving sisters, Mary and Lillian, will never cease to mourn the loss of Ruth, they realize that she will never more know pain, or sorrow, and is safe and happy with her Savior in her Heavenly Home. There as she awaits them, she will develop into glorious perfection. Her brief life on earth will be an inspiration and incentive to the dear ones on earth to strive for greater consecration and spiritual growth.

"Precious in the sight of the Lord is the death of His saints."

—Mrs. J. N. Standifer.

Mrs. E. W. Spencer
(1860-1928)

Mrs. E. W. Spencer, before her marriage was Miss Ida May Wall. She was born May 2, 1860, in Tangipahoa, La. Mrs. Spencer received her education in New Orleans, where she lived with her grandmother, Mrs. Dewey William Wall, and was married Jan. 17, 1880, in the Coliseum Baptist Church to the late Rev. Evan W. Spencer, a Baptist minister. They spent all their married life in Mississippi. She died on Jan. 5, 1928, after a few days' illness in the Baptist Hospital at Jackson.

Mrs. Spencer is survived by two sons, William R. Spencer of Birmingham, Ala., and Pastor Lee B. Spencer of Cherokee, Okla., also several brothers and sisters, all of Louisiana.

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An Appreciation

Mrs. E. W. Spencer, known to all of us as "Mother" Spencer, was a "good woman filled with the Spirit of God whom we worship". A devout Christian and a much beloved woman.

Attesting to the character of her Christian service eight or more ministers were present at the funeral hour, most of whom came because of the "fullness of the heart" and not by special invitation. It was a sad hour and yet a great hour. Many people got close to God in that hour.

The Sunday morning service following that funeral service was a unique one in the experience of this writer. The service started at eleven o'clock and ran without interruption until 12:50 o'clock and we are usually out at the noon hour. The folks did the talking and the preacher only started it. Lives were dedicated to the service of Christ anew in that hour and a location for a building unanimously decided upon.

One of the last things Mrs. Spencer spoke about showed her love for God's Kingdom through Griffith Memorial Baptist Church. She wanted the building centrally located on a good through street and a building that would honor our God. She so expressed herself to this writer and Mrs. J. T. Cotten the last Sunday evening of her life. Watch it! It will come!

Yours in service,
—D. A. (Scotchie) McCall, Pastor.

(Continued from page 14)

Lillian S. Forbes of the Elementary division and P. E. Burroughs and Clay I. Hudson of the Church Administration conference. Homer L. Grice conducted the conference on daily vacation Bible school work.

The divisional meetings were marked by large attendance, spiritual devotional periods, attractive musical features, excellent demonstrations, helpful talks, spirited round-table discussions and distribution of valuable literature. No phase of Sunday School work was overlooked and the plans and methods set forth while thoroughly up-to-date, were intensely practical and adaptable to every type of school and to all conditions. It required Textile Hall, the First Baptist Church, the First Presbyterian Church, and the Poinsett Hotel to house the various group meetings and the large auditorium was filled to overflowing at the general meetings.

Key-Note Address

Secretary I. J. Van Ness of the Sunday School Board, who delivered the key-note address of the Conference, recalled the fact that the Board was organized in Greenville more than sixty-five years ago and that the men behind this movement were Broadus, Manley and the other great Baptist leaders who brought into being the Southern Baptist Theological Seminary, also established in Greenville. Dr. Van Ness called attention to the New Testament emphasis on teaching, stressed the fact that this teaching ministry is a ministry to all ages

and conditions, laid emphasis on the further fact that the Sunday School is an agency of the church and concluded by pointing out the Sunday School as presenting a great opportunity to Christians for effective service in the Kingdom of God.

This key-note ran through the entire Conference program as speaker after speaker appealed for trained teachers and for organization, equipment and methods that will make for the most effective teaching of the Word of God in our Sunday Schools. If the spirit of the Conference was a true indication there is very little danger that Southern Baptists will allow anything to supplant the emphasis that is properly placed on Bible teaching as the main business of Sunday Schools. No low notes were sounded in the meeting, all the way there was the challenge to launch programs of enlargement and development that would seek to win the last man, woman, boy and girl to Sunday School attendance, Bible study, Christian experience and Kingdom service and the plans and methods set forth by the Sunday School Board through its various departments are in full harmony with this great ideal of an all-inclusive program of service. It was reassuring to hear the emphasis placed by the various speakers upon the right relationship of the Sunday School to the church of which it is a part. In both conferences and addresses it was brought out that the Sunday School as a church agency can and should serve as a great soul-winning, enlisting, missionary force, in full harmony with the ideals, aims and purposes of the church and denomination and responsive to the leadership and control of the church. More and more men and women are recognizing and responding to the opportunities for effective Kingdom service presented through their Sunday Schools and throughout the Conference program this thought with its attendant responsibilities was brought out.

The limitations of space forbid detailed account of all features of the excellent program of the meet-

ing; however, mention should be made of the music that was under the leadership of B. B. McKinney and Mr. and Mrs. H. V. Reynolds. This was a pleasing feature of the general meetings.

Exhibits

The exhibits at Greenville were attractive, complete and well arranged, and the exhibit booths were thronged with visitors throughout the period of the Conference. These exhibits in addition to their practical value served to show the wide range of materials, helps, books and periodicals supplied by the Sunday

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School Board for the use of Southern Baptists in their Sunday School and other church activities.

Banners with informing statements and challenging facts were prominently displayed in the Conference halls and gay bunting gave color to the scene.

Greenville

Greenville, with its rich background of Baptist history and traditions, is today a great and growing city and is known as "The Textile Center of The South". It is a city of overflowing hospitality and the welcome accorded by its people to the Sunday School Conference left nothing to be desired. They had committees for everything and these committees took great pride in seeing how well they could perform their work and how much they could do for the comfort and pleasure of their visitors. G. Heyward Mahon, Jr., was general chairman of the local committees and large numbers of prominent men and women were associated with him.

Greenville is the home of Furman University, Greenville Woman's College and The Baptist Courier.

The Sunday School Board, under whose direction the Southwide Sunday School Conferences are held, will decide and announce later on the time and place for the next meeting. These meetings are of great value to our people and they result in tremendous impetus to the educational work of our churches. Frequent and heartfelt expressions of appreciation were tendered to Secretary Van Ness and his associates who made possible the great program that was presented at Greenville.

M. S. C. W.

Monday, Tuesday and Wednesday of last week will always be remembered by the M. S. C. W. Baptist girls, for Dr. Edward Judson Caswell, of Greenwood, spoke to them. He was present at the Membership Committee meeting on Monday night, sang at chapel Tuesday, conducted noon-day prayer services Tuesday and Wednesday, led the devotional at B. S. U. Council meeting Tuesday night and closed his pleasant and beneficial visit by conducting the prayer meeting at the First Baptist Church Wednesday night. While in Columbus, he was the guest of Mr. and Mrs. Earl Burress. Every girl who heard Dr. Caswell will tell you that to miss hearing him—talk or sing—will be the mistake of your life. He is the type of person that, when you've heard him, you ask yourself if it is fair for any one person to have so many charming and pleasing attributes.

Mr. Franks, Miss Von Hagen, Miss Ward, Virginia Miller and Estelle Tate report a glorious conference at Greenville, S. C. They were five of the twelve people from Columbus who traveled the 1,300 miles. On the return trip a visit to Stone Mountain was made. One feature that these delegates cannot forget is the breakfast with Mrs. Ed. Preston—nee Miss Mary

Frances Johnson. She sends greetings and love to all her friends.

—Marie Smith, Reporter.

A FEW WORDS OF APPRECIATION

Occasionally someone arises—and none too often, I think—to speak a few words of appreciation about deserving persons. That is the purpose of this note.

Among the preachers on the Coast, no one is quite so lovable and beloved by the people as a whole and by his fellow-pastors in particular as Dr. W. A. McComb of Gulfport. I am impressed especially with the fact that he is a man of much prayer and is full of tenderness and thoughtfulness of others—all others—and his people love him.

But the above paragraph isn't the main point here. Dr. McComb has a man in his church whom they are pleased to call lovingly their "official handshaker". He is a big, busy, bustling business man with a big hand grasp, a strong arm, a pleasant smile, and a warm heart. His name is Marion Taylor. Whenever there is a service at his church Marion Taylor is there and on time and no one gets by without feeling the warm welcome of that church expressed through his wholesome grip and refreshing smile.

Moreover, whenever and wherever there is a mission meeting, series or single, in his reach and it is brought to his attention that he is needed he is right there on the job, and many a tired comer has been made to stand up straighter and look brighter by reason of Taylor's hearty shake.

—W. C. Hamil.

I sent my boy to college,
With-a pat upon the back;
I spent ten thousand dollars,
And got a quarterback.

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NOTICE TO SUNDAY SCHOOL WORKERS

At a meeting of the Sunday School Secretaries of the South in Greenville, S. C., last week it was unanimously voted to take the book "Building a Standard Sunday School" out of the regular Blue Seal normal course where seal 5 has been given for it heretofore. Hereafter the only credit that will be given for this book is the certificate in the Administration course.

BALDWIN

Rev. Harold H. Link, pastor of the Baldwin Baptist Church, tendered his resignation Sunday, and will move to Longview, Miss., as pastor of that church and one at Sturgis, Miss. The two churches make a much better field for him. His church here passed resolutions of regret occasioned by the change. Baldwin Church also appointed a pulpit committee to secure a pastor for it.

—Will Lany McElroy.

SHUBUTA CHURCH CARRIES ON

Shubuta Baptist Church begins 1928 with hopeful heart, faces to the front and an upward look. Some recent losses in membership on account of removals have made it impossible for us to increase our budget; but we are maintaining our standard on the figures of last year, and regret that we can not increase it. We closed the old year with all financial obligations met, and the every member canvass for the new

year was promptly made in December.

The present pastor is in the fifth month of his third year, and the entire membership has been uniformly kind to him and family, and withal indulgent. During the Christmas holidays they showed their love and loyalty by presenting him with a valuable and useful Christmas gift—a handsome suitcase. Words fail us to express our gratitude, and we pray God's richest blessings, both material and spiritual, to abide upon them. What Shubuta Church lacks in numbers it makes up in the worth of its individual members—they are the salt of the earth.

We have had with us this month Rev. G. C. Hodge, Stewardship and Budget Director, who gave us some instructive and inspiring lectures on stewardship and church finances. Brother Hodge will carry a blessing to any church which opens its doors to him. Gratefully,

H. D. Wilson.

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